

THE  
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MEMOIR OF MR. JOHN JOSEPH STEVENSON.

JOHN JOSEPH STEVENSON, the subject of the following memoir, was for upwards of twenty years a faithful and active deacon of the Baptist church at Thrapston, Northamptonshire. Of his early life, little more can be ascertained than that he was the son of parents in a somewhat respectable station. He was born about the year 1773, at Holt, in Norfolk, where his father was then working at his trade. His parents were zealously attached to the Established Church, and they succeeded in inspiring the mind of their son with a similar attachment. His father died while the subject of this memoir was very young, not, however, till he had reduced his family to an almost entire dependence on the kindness of wealthier relatives; and soon afterwards his mother removed with her children to Daventry, in Northamptonshire, the residence of her friends. Here the mind of her son John derived considerable religious information, and a decided impression in favour of its truths, from the catechetical lectures of the Rev. Thomas Belsham.\*

At a proper age, the subject of this memoir was received by an uncle into a large tan yard at Stamford, where he so conducted himself as to have, in a very short time, the principal business of the

yard under his management. He gained the confidence and esteem of his uncle, by whose attachment and promises to him, according to all human appearances, he was provided for: but these fair prospects were blasted, and John was thrown entirely upon his own resources for support. Offence was somehow given to his uncle, which in the mind of the youth rendered his situation uncertain and dependant; to avoid which, at the age of twenty, with the small savings he had effected, he bound himself apprentice to a currier at Thrapston. Here the prejudices and mistakes of his early education became the means of preserving him from vice and folly; his strong attachment to the Church, and his high confidence in the benefit of a regular attendance on its services, made him proverbially constant and punctilious. All this time, however, he was deplorably ignorant of his own character and situation as a sinner, and of the way of salvation exhibited in the Gospel. At this period a few religious persons were attempting to form a dissenting church in the town. A meeting-house had been opened for preaching a few years before, and the present venerable Mr. Hogg, as minister, was engaged in season and out of season in aiding these attempts. Every friend of the design was zealous and active, endeavouring to extend the knowledge of Christ, and to bring his friends and acquaintances to hear the Gospel in the meeting. On young Stevenson, a friend and ac-

\* Now of Essex-street Chapel, London; at that time an orthodox minister.

quaintance at length so far prevailed, as to induce him to attend one evening service, when the doors of the church were closed. The preacher had chosen for his text on that occasion Romans v. 18, 19. and while expounding the great doctrine of justification by the righteousness of Christ, his new hearer began to see the fallacy of all the hopes he had entertained, which obliged him to renounce his unscriptural and false confidence, and to rejoice in the all-sufficiency of that method of justification which the preacher described.

From this time he never again attended at the church, where he had been so constant and regular. On the gallery stairs of the meeting-house, he has said, he often stood, comparatively unknown and unnoticed, drinking in the streams of love and mercy which it was the preacher's delight to present. The change in his habits was great and remarkable, and it very soon exposed him to opposition on the one hand, and affected scorn and obloquy on the other. He was only led, however, to examine his new principles more closely : their hold on his mind was thus strengthened, and that tone of firmness and decision of character was induced, for which he was distinguished to the day of his death. A company of young inquirers after truth were then in the habit of meeting at Mr. Hogg's house for religious improvement, to whom our young friend was soon attached, and the regularity, diligence, and success of his inquiries, soon commended him to the esteem of his minister, and the affectionate regards of his companions. Of these exercises he has often spoken, as very useful in forming his judgment, and deepening his impressions of divine truth.

Early in 1797, the efforts of the

few friends referred to above were crowned with success. Nine persons, of whom John Stevenson was one, were formed into a Christian church, of which Mr. Hogg was chosen pastor ; and those of this little company who yet survive, will well remember the grateful pleasure and affectionate zeal with which the subject of this memoir endeavoured to promote the prosperity of the infant society. He was but young, yet he had even then imbibed so strong a detestation of religious inactivity, and was so careful of those portions of his time which he was allowed to employ as he chose, as to render him one of its most valuable members.

Soon after the expiration of his voluntary apprenticeship, he removed to Colchester in search of work. There, for about twelve months, he attended the ministry of the late Mr. Stevens, and engaged heart and soul in every means devised or fostered by that excellent man for the improvement of the junior members of his flock. Having entered into the marriage state, he removed back to Thrapston, where he commenced business on his own account.

Ever since he had had the means of earning his own livelihood, he was distinguished by a very tender and affectionate solicitude about the wants of his widowed mother and his sisters ; and when religion occupied his heart, this solicitude was deepened by the influence of new motives. It received also the addition of a very deep and affectionate anxiety for their spiritual welfare. Often has he deprived himself of the comforts, and even necessities of life, that he might contribute to relieve their wants. To a favourite sister, God had made him the honoured instrument of good, and among his



papers many letters are found, which breathe the most ardent fraternal affection, and the highest delight at witnessing the holy, humble, and consistent progress of his sister to the close of her days.

When Mr. Stevenson entered upon business, and for some years afterwards, he had to encounter great pecuniary difficulties, aggravated by several losses, which, though trifling in themselves, were extremely heavy to a tradesman in his circumstances. To one of these he often referred, in after life, with the liveliest gratitude, occasioned by the great spiritual benefit with which it was attended. An individual, who, from the extent of his trade, our friend hoped would become an excellent customer, had bought some goods, in payment for which he tendered a bill drawn for considerably more than the amount of the purchase. Mr. Stevenson accepted it, and paid over the balance. It was all he possessed in the shape of money, and should it prove of no value, he would be placed in a much worse condition than when he began his trade. The day for payment arrived, and the bill was dishonoured. The party had failed for a considerable amount, and there was no chance of recovering its value from him. This intelligence was brought to friend Stevenson while sitting at breakfast with his wife, and filled him, as may naturally be supposed, with great distress. The portion for family reading that morning was 2 Chron. xxv. When their first feeling had subsided, the Bible was opened, and the chapter commenced. He read to the 9th verse, when the coincidence of the circumstances with his own, stopped his progress. He and his wife looked on each other in silence—they wept—they prayed also—they

acquired a lesson of trust in God more successfully than under any other circumstances they could have done; and He who hears his children in trouble, while He raised them up a friend, thenceforth induced such a habit of acknowledging his providence and mercy, and such a feeling of dependence on his wisdom, in the mind of our friend, as calmed his agitations and comforted his heart, amid all the vicissitudes and losses he was afterwards called to sustain.

The zeal and activity of John Stevenson soon commended him to his pastor and the church, as a very fit person to discharge the deacon's office, to which he was elected in the year 1807. And never did he betray the trust reposed in him by unfaithfulness or neglect; never was he unwilling to promote, in every possible way, the interests of the society. To all that was calculated to advance the cause of religion, whether in his own town, the villages around, or the world in general, he was the firm, persevering, and steady friend.

His person, his house, his table, and his family, though presenting all that was necessary for his comfort, offered no superfluous appendages. He never had occasion to restrain his hand from religious contributions in order to keep up a certain scale of expenditure established in the most prosperous times of life; and his minister or Christian friends, who made application to him, never had to leave his house with the painful reflection, that had certain luxuries been spared, the application might have been more successful. He felt that, as he was called to occupy a prominent place in the church, its character for public spirit and benevolence would in great measure be formed by himself, and therefore, in con-

junction with his brethren in office, he invariably presented such an example as it would be highly beneficial to follow. On some occasions, indeed, I have been surprised at the amount of his contributions; and knowing that he was not wealthy, have manifested some wish to ascertain how he could make these without injuring himself. In reply, he has referred me to 1 Cor. xvi. 2. by literally acting on which recommendation, he secured ample means of doing good. His purse for religious and benevolent purposes, received its quota with as much regularity, as that out of which his household expences were defrayed; a method which he often prescribed to others, as a most effectual relief against penuriousness in contributing to the cause of God.\*

Our friend felt also, that, as a deacon of the church, a considerable portion of his time was due to the advancement of its interests. Not only had he to attend, if possible, on all occasions of public and social worship—he was called to visit the sick, to instruct the ignorant, to encourage the inquirer, and to counsel and reprove him who might be wandering from God. In these exercises he employed a

considerable portion of the Sabbath, and such evenings, after the engagements of the day, as were left unoccupied by social worship. In the itineracies of his pastor into the villages around, he was frequently his companion, cheering him by his countenance and aid, and affording comfort under all the disappointments and discouragements he experienced.

(To be continued.)

#### THE GUNPOWDER TREASON.

SOME years ago, the writer of the following lines met with an account of the Gunpowder Conspiracy, printed in 1605, at the time when Guy Fawkes was in custody. The book was printed by Robert Barker, the king's printer, and is entitled "His Majesty's Speech in this last Session of Parliament, as near his very words as could be gathered at the instant; together with a discourse of the manner of the discovery of this late intended Treason; joined with the examination of some of the prisoners."\* In this account is contained what is called "The true Copy of the Deposition of Guido Fawkes, taken in the presence of the Counsellors whose names are underwritten," or, as we should say, "printed at the end." Accordingly the Deposition closes with

Commiss.

Notingham,	Suffolke,
Deuonshire,	Northampton,
Salisbury,	Marre,
Popham.	

Edw. Coke,  
W. Waad.

\* The writer of this remembers calling upon a tradesman in London a few years since, with a case. After presenting its claims, he was assured with great kindness that it could not be attended to then; perhaps if he called another week it might receive some attention. He did so, and received his guinea. Anxious to ascertain the cause of this, the writer entered into conversation with the tradesman, during which it appeared that he was seldom in the habit of giving more than three guineas weekly to cases of the kind then before him. This sum had been given away the week when the first call was made; at the second it had not. O for more such examples of Christian benevolence! See 2 Cor. ix. 6—15.

\* In the original title, the orthography is different from that which is here used: but excepting proper names of persons, and the letter to Lord Monteagle, our modern mode of spelling is adopted in all the quotations.



With the addition too of " Worcester" and " Dunbar," there is another account attested in like manner, and entitled, " Thomas Winter's Confession taken the 23d of November 1605 in the presence of the Counsellors whose names are underwritten."

From these authentic sources, therefore, the readers of the Baptist Magazine are here furnished with an outline of a conspiracy which, had it succeeded, might have been " a flaming sword that turneth every way to obstruct the way to the tree of life in the paradise of God."

God has laid a foundation for the safety and best interests of human government, in the encouragement he has given to all to search the sacred Scriptures.—" Blessed," says he, " is the man whose delight is in the statute-book of Jehovah, and who meditates therein by day and by night." Ps. i. 1, 2. Only let this procedure become general, and the wilderness in which we live will become as the garden of Eden; yea, the misery under which the earth now groans, will be exchanged for the peace of God that passeth all understanding."

Unhappily, however, when religious liberty was not understood as it is now, and when the lion did not, as a harmless animal, " eat straw like the ox," the church of Rome shut this door to the regions of blessedness; and by such a procedure Satan secured one grand object; namely, that of subverting any protestant government under the apparent sanction of the Most High himself. Even in the tempter's conduct towards our Lord, we know what pains were taken to back temptation by apparent scriptural authority. The Scriptures, however, are " the sword of the Spirit," (Eph. vi. 17;) and the Sa-

viour being no stranger to this sword, Satan soon found that he had to contend with one who was infinitely his superior in warfare. We may see therefore what havoc Satan will make where the sword of the Spirit is by human authority perpetually inclosed in the scabbard. Under such circumstances, how easy was it for the tempter to identify the church of Rome with God's ancient people, and the protestant states with the Canaanites! Thus, like an angel of light, he would softly whisper, " Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. Sisera, the Canaanite, asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workman's hammer; and with the hammer she smote Sisera. She smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay prostrate. At her feet he bowed, he fell: where he bowed, there he fell down dead." Judges v. 24—27.

It is no sin, indeed, to be tempted; but, as Satan cannot force, he who *yields* to temptation is responsible to the fullest extent, not only of his personal crimes, but also of their direct influence and natural tendency. In proceeding, therefore, to the point where human responsibility begins, we may observe that the Gunpowder Plot, like all other plots, existed at first in thought only, and was locked up in the breast of a single individual. This individual was Robert Catesby, Esquire, who as early as February, 1604\* conceived the

\* On wishing to open his mind to Thomas Winter, this originator of the Gunpowder Treason had to write twice before he

idea of blowing up the parliament house with gunpowder; an idea which he afterwards thus expressed to John Wright, gentleman, and to Thomas Winter, gentleman, who ultimately disclosed it in his confession. "I have," said Robert Catesby, "bethought *myself* of a way at one instant to deliver us from all our bonds, and without any foreign help to replant again the Catholic religion." He then explained his meaning, by saying that the plan he had contemplated "was to blow up the parliament house with gunpowder: for," said he, "in that place have they done us all the mischief, and perchance God hath designed that place for their punishment." Thus the Gunpowder Plot was first proposed at Lambeth, as Winter gives us to understand; and thus it derived its prospect of success from the enthusiasm of men who thought they were engaged in a righteous cause. Ah! could one of the children in our Sunday schools have been present when Catesby first imparted the dread secrets of his bosom, such a child could have said, in the language of the Saviour, "Ye err, not knowing the Scriptures." For in an era when the Bible is taught and circulated, babes and sucklings are raised far above what esquires and gentlemen were, when the mind, by Satanic craft, was involved in Egyptian darkness.

Bad, however, as Catesby was, it should not be dissembled that he was disposed to try pacific measures first. "First," said he to Winter, "because we will leave

no peaceable and quiet way untried, you shall go over and inform the constable of the state of the Catholics here in England, entreating him at his coming hither, to solicit his Majesty that the penal laws may be recalled, and we admitted into the rank of his other subjects." Catesby, however, did not stop at this point, but added, "Withal you may bring over some confident gentleman, such as you shall understand best able for this business:" and then, says Winter, "he named unto me Mr. Fawkes."

"Shortly after," says Winter, "I passed the sea, and found the Constable at Bergen, near Dunkirk, where by help of Mr. Owen, I delivered my message." In this interview, however, though the Constable promised "that no good occasion should be omitted," Winter did not think it prudent to name any ulterior project. Returning, however, to Dunkirk, in company with Mr. Owen, he spoke more freely, and named Mr. Fawkes "as a fit man, both for counsel and execution," and as one of whom he "had heard good commendations." To this Mr. Owen replied, "The gentleman deserves no less."

Soon after this, Thomas Winter went to Ostend, where he remained with Sir William Stanley three or four days. Winter, however, endeavoured to feel his way by degrees, and "asked Sir William of Mr. Fawkes's sufficiency in the wars," without imparting the dreadful secret in its full extent. At this juncture the far-famed Guy Fawkes made his appearance.—"As we were thus discoursing," says Winter, "and I ready to depart, Mr. Fawkes came into our company, newly returned, and saluted us." This was the fatal moment when Guy Fawkes, an officer in the Spanish service, first

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could induce Winter to come to London; and the first letter conveyed by a messenger was received by Winter, as he himself stated, "about the beginning of Lent," which in 1604 began on Wednesday, February the 22d.



came in contact with any of the conspirators. Fawkes, however, being unknown to Winter, Sir William said to the latter, "This is the gentleman that you wished for." "And so," says Winter, "we embraced again." This, however, was neither the time nor the place to enter into particulars. Winter, therefore, simply told Guy Fawkes that "some good friends of his wished his company in England, and that if he pleased to come to Dunkirk," he himself should be there, and thus they "would have further conference."

Accordingly, "about two days after," Mr. Fawkes came to Dunkirk, "where," says Winter, "I told him that we were upon a resolution to do somewhat in England, if the peace with Spain helped us not."

At this point, therefore, Guy Fawkes's "deposition" begins. "I confess," says he, "that a practice in general was first broken unto me against his Majesty for relief of the Catholic cause, and not invented or propounded by myself. And this was first propounded unto me about Easter last was twelvemonth\* beyond the seas, in the Low Countries of the Archduke's obeisance, by Thomas Winter, who came thereupon with me into England."

As Winter's confession too was made when no "further conference" could be had, it will tend to show the correctness of both confessions, if we follow Winter in what he adds to the conference at Dunkirk. "Such or the like talk," says he, "we passed at Gravelines, where I lay for a wind,

and when it served, we came both in one passage to Greenwich, near which place we took a pair of oars, and so came up to London, and came to Mr. Catesby, whom we found in his lodging. He welcomed us into England, and asked me what news from the Constable. I told him, good words, but I feared the deeds would not answer. This was the beginning of Easter term."

Winter then proceeds to say, "About the midst of the same term up came Mr. Thomas Percy, who said, 'Shall we always, gentlemen, talk, and never do any thing?'" On this occasion, adds Winter, "Mr. Catesby took him aside, and had speech about somewhat to be done, so as first we might all take an oath of secrecy, which we resolved within two or three days to do. So as there we met behind St. Clement's, Mr. Catesby, Mr. Percy, Mr. Wright, Mr. Guy Fawkes, and myself; and having upon a primer given each other the oath of secrecy, in a chamber where no other body was, we went after into the next room and heard mass, and received the blessed sacrament upon the same."

Thus the conspirators were infatuated to a degree almost surpassing credibility. That the Israelites, indeed, had a commission to destroy the Canaanites is unquestionable. For those heathen tribes having merited signal vengeance, the righteous Judge passed on them the sentence, that they should be degraded to the rank of birds and fishes, to catch which, men think it no sin to employ alluring traps and seductive baits.\* But the peculiar commission to the Israelites, as Jehovah's executioners, is no precedent for traps or baits under

\* In 1604, Easter Sunday was on the 8th of April. Guy Fawkes therefore became one of the conspirators a year and seven months before the discovery of the plot in November, 1605.

\* Thus Jehovah says to Joshua concerning the city Ai, "Lay thee an ambush for the city behind it." Josh. viii. 2.

the Gospel dispensation, which is signally free from stratagem and violence. "We do not," says Paul, "war after the flesh; for the weapons of our warfare are not carnal; but mighty through God to the pulling down of strong holds." 2 Cor. x. 3, 4. Nor were the Israelites themselves indemnified in going beyond their commission. So that their infliction of death without a divine warrant constituted them criminals, and subjected them to the sentence, "Whoso sheddeth man's blood, by man shall his blood be shed," Gen. ix. 6. If, moreover, such murders are prompted by a persecuting spirit, the crime becomes still more awful. Thus Paul intimates, that in persecuting the church of God, there was but a step between his crime and that crime which has no forgiveness, either in this world or in the world to come. "I was," says he, "a blasphemer, and a persecutor, and injurious; but I obtained mercy, inasmuch as I did it ignorantly in unbelief." 1 Tim. i. 13. If then the light *within* a man be darkness, how *great* is that darkness! It is great in its danger to society and to the church of God; and it is awfully great to the individual himself, as his blindness does not proceed from the want of means to enlighten him, but it is the prejudiced bias of his own mind that renders him a stranger to the truth "as it is in Jesus." To such a man, the oracles of God, if consulted and acted upon, would be worth millions of worlds; but if he proceeds through life as the blind captive of Satan, his ultimate abode will be the blackness of darkness for ever.

To return, however, to the conspirators.—Thomas Winter states, that during his journey to the Continent, Catesby had made inquiries respecting a house which Guy

Fawkes says was "near adjoining to the Parliament House." Winter also states, that after the sacrament every man disclosed his views, and that Mr. Percy was commissioned by the others to *take* the house, which with some difficulty he eventually hired, and thus succeeded "one Ferris" as "tenant to Whynniard, keeper of the king's wardrobe." Winter also adds, that "Mr. Fawkes underwent the name of Mr. Percy's man, calling himself Johnson."

But before the conspirators could commence the mine beneath the Parliament House, they had the mortification to learn that Parliament was adjourned to Feb. 7, 1605. On receiving this intelligence, therefore, says Winter, "We all departed several ways into the country to meet again at the beginning of Michaelmas term." At that period, however, Guy Fawkes found on coming to London, (as Winter says,) "that the Scottish Lords were appointed to sit in conference of the union in Mr. Percy's house."

Thus a further delay was occasioned. "This," says Winter, "hindered our beginning until a fortnight before Christmas;" and Guy Fawkes speaking of the aforesaid house says, "There we begun to make our mine about the 11th of December." This, therefore, is another specimen of the agreement between the two distinct testimonies.

"At this time," says Winter, "we all five entered with tools fit to begin our work, having provided ourselves of baked meats, the less to need sending abroad. We entered late in the night, and were never seen, save only Mr. Percy's man,\* until Christmas eve. In which time we wrought under a

\* This was Guy Fawkes, who went by the name of "John Johnson."



little entry to the wall of the Parliament House, and underpropped it, as we went, with wood."

At the close of this fortnight, however, the conspirators found that, instead of blowing up the Parliament House on the 7th of February, they should have to wait till after Michaelmas, as the Parliament was "anew adjourned." They did not fail, however, to enlist new conspirators, and to make every preparation they deemed suitable. Thus, by the beginning of February, Christopher Wright and Robert Winter made the number amount to seven; and the number will be increased to eight when we reckon a man of the name of Keyes,\* who from about a month before the preceding Michaelmas had been intrusted with the powder and wood at Lambeth. This prepares us for what Guy Fawkes states. "About Candlemas," says he, "we had wrought the wall half through; and whilst they were in working, I stood as sentinel to descry any man that came near, whereof I gave them warning, and so they ceased until I gave notice again to proceed. All we seven lay in the house, and had shot and powder, being resolved to die in that place before we should yield or be taken." Winter says moreover, "About Candlemas we brought over in a boat the powder which we had provided at Lambeth, and laid it in Mr. Percy's house, because we were willing to have all our danger in one place."

Before Easter Sunday, however, which fell on March 31, a new plan of operation presented itself. "Near to Easter," says Winter, "as we wrought the third time, opportunity was given to hire the

cellar in which we resolved to lay the powder, and leave the mine." To the same effect is the testimony of Guy Fawkes. For speaking of his own survey of the cellar, he says, "viewing the commodity thereof for our purpose, Percy went and hired the same for yearly rent."

At this juncture, therefore, they left the mine, and, as Guy Fawkes says, "removed the twenty barrels of powder from the house to the cellar." Winter also says, "Master Fawkes laid into the cellar a thousand of billets and five hundred of faggots, and with that covered the powder, because we might have the house free, to suffer any one to enter that would." This powder with what was afterwards added made up at last 36 barrels: and yet these stores of death were so covered that the cellar seemed only to contain "a provision of wood and coal" for Mr. Percy's house.

Guy Fawkes also proceeds to say, "About Easter, the Parliament being prorogued till October next, we dispersed ourselves, and I retired into the Low Countries by advice and direction of the rest, as well to acquaint Owen with the particulars of the plot, as also lest by my longer stay I might have grown suspicious, and so have come in question." From this journey Guy Fawkes says, "I returned about the beginning of September." As, moreover, the want of money, horses, &c. was contemplated, other conspirators were added at different times. One more hindrance, however, impeded the progress of these infatuated men. Hence Winter says, "Then was the Parliament anew prorogued until the fifth of November, so as we all went down until some ten days before, when Mr. Catesby came up with Mr. Fawkes to an

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\* "This man," says Winter, "we received into the number, as a trusty honest man!"

house by Enfield Chace called White Webbes, whither I came to them." This re-assembling appears to have been on Friday, Oct. 25, 1605, as Winter calls the following Sunday "two days after."

The next day, Saturday, October the 26th, closed with an event that teemed with destruction to all the conspirators and to all their plans. For, as expressed in the general account of the conspiracy, "The Saturday of the week immediately preceding the king's return, being but ten days before the Parliament, the Lord Mountegle being in his own lodging ready to go to supper at seven of the clock at night, one of his footmen whom he had sent of an errand over the street was met by an unknown man of a reasonable tall personage, who delivered him a letter, charging him to put it in my Lord his Master's hands." In the course of the same account, too, this anonymous letter is said to have been thus expressed :—

"My Lord,

"Out of the love I beare to some of your friends, I have a care of your preservation. Therefore I would advise you, as you tender your life, to devise some excuse to shift off your attendance at this Parliament. For God and man have concurred to punish the wickednesse of this time. And thinke not slightly of this advertisement, but retire yourself into your country, where you may expect the event in safetie. For though there be no appearance of any stirre, yet I say they shall receive a terrible blow this Parliament, and yet they shall not see who hurts them. This counsell is not to be contemned, because it may doe you good, and can doe you no harme; for the danger is past so soone as you have burnt the letter. And I hope

God will give you the grace to make good use of it; to whose holy protection I commend you."

The moon having entered her last quarter, there was an absence of moonlight when the letter was delivered. But it is stated that "notwithstanding the lateness and darkness of the night, Lord Mountegle repaired to his Majesty's palace at Whitehall, and there delivered the same to the Earl of Salisbury his Majesty's principal Secretary. On the following Thursday the king returned "from his hunting exercise at Royston;" and on Friday afternoon, Nov. 1, the Earl of Salisbury availed himself of the opportunity of presenting the letter to his Majesty, who after reading its contents considered it as a warning of impending danger from gunpowder. "When," said the king in his speech, "the letter was showed to me by my secretary, I did upon the instant interpret and apprehend some dark phrases therein to be meant, by this horrible form, of blowing us up all by powder, and thereupon ordered that search to be made, whereby the matter was discovered and the man apprehended." Thus we are brought to contemplate the midnight visit of Sir Thomas Knevet and his efficient attendants at the commencement of Tuesday, Nov. 5, 1605.

Such was the dark\* and solemn hour when "Guy Fawkes was apprehended as he was standing without the doors; and on searching him, they found three matches, and all other instruments fit for blowing up the powder, ready upon him, which made him instantly confess his own guiltiness." On searching the house too they "first

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\* The moon being only four days old, had set some considerable time.



found one of the small barrels of powder, and after all the rest, to the number of thirty-six barrels, great and small."

At this crisis we may see the co-operation of Providence. For if Sir Thomas Knevet had been a few seconds sooner, he and his party would have found Guy Fawkes within the house, and in that case Fawkes said, "he would not have failed to have blown him up house and all." On the other hand if Sir Thomas had been a few seconds later, Guy Fawkes would have escaped.

The conspirators knew that a letter had been clandestinely sent to Lord Mountegle; and "on Saturday night," Nov. 2, "in Lincoln's Inn Walk," Mr. Tresham informed Thomas Winter of much that had passed the preceding day between the king and the Earl of Salisbury. But intoxicated with the vain hope of success, the conspirators continued in London and its environs till Monday November the fourth. But the dark morning of the fifth of November ushered in a dismal day. Even by five o'clock that morning, says Winter, "the younger Wright came to my chamber" with the intelligence that a nobleman had called up Lord Mountegle, saying, "Arise, and come along to Essex House—I am going to call up my Lord of Northumberland—the matter is discovered." After this Winter himself went as far as the middle of King's Street where, says he, "I found the guard standing that would not let me pass; and as I returned, I heard one say, there is a treason discovered in which the King and the Lords should have been blown up." "So then," says he, "I was fully satisfied that all was known, and went to the stable where my horse stood, and rode into the country."

As to Guy Fawkes, it is said he was "surely bound, well guarded, and brought into the house, and within a while after the counsell did examine him. Yet was his countenance so far from being dejected, as he often smiled in scornful manner, not only avowing the fact, but repenting only his failing in the execution thereof, whereof he said the devil and not God was the discoverer." Nothing, however, could be extorted from him respecting his accomplices till some days afterwards when he made his confession, and stated that on the plot's succeeding, one of the first objects was to secure the Lady Elizabeth, the king's eldest daughter, and to proclaim her queen, without any avowal of the invisible hand uplifted to destroy her father and relatives, and without proposing an alteration in religion till they had made their "party good;" "and then," says Guy Fawkes, "we would have avowed both."

The conspirators that went into the country stole armour and horses and attempted to raise a rebellion. These proceedings, therefore, induced Sir Richard Walsh, sheriff of Worcestershire to trace them to their retreat at Holbeach where on Friday, Nov. 8, about eleven in the forenoon, the conduct of the conspirators made Sir Richard and his attendants proceed to extremities. In this attack, Robert Catesby the originator of the Gunpowder Treason was shot dead, as Winter conjectures, with the same bullet that killed Percy from whom Lord Mountegle supposed the anonymous letter came. By the preceding shot, says Winter, "Ambrose Rookwood was shot," and by the one before that the younger Wright was killed. The shot before this was the second by which "the elder Wright was stricken

dead;" and the first shot wounded Thomas Winter in the shoulder, in addition to which he received several wounds with a pike; and then, says he, "one came behind and caught hold of both mine arms." He was then detained in prison in the county till Guy Fawkes's disclosure having identified him with the conspirators, it became proper for him to be removed to the Tower of London; and, after this, on the 23d of November he made his confession.

Some of the conspirators, therefore, fell victims on the eighth of November; and within three months Thomas Winter and Guy Fawkes, as well as their surviving guilty companions, died by the hands of the executioner.

In the preceding account we may see that one error leads to another. Catesby and his companions in thinking they were doing God service, lost sight of a procedure of the Divine government in affording special protection to those who are peculiarly exposed\* in the service God has ordained for national good. Thus even when heathens ruled, Paul said, "The powers that be are ordained of God," Rom. xiii. 1. Yea, "Do that which is good," adds he, "and thou shalt have praise of the civil ruler; for he is the minister of God to thee for good: but if thou do that which is evil, be afraid; for he beareth not the sword in vain, but is a minister of God, a revenger to execute wrath upon him that doeth evil." In proportion, therefore, as God affords special protection to public men, any conspiracy against them

becomes increasingly liable to detection and condign punishment. "Curse not the king," says Solomon, "no, not in thy thought; and curse not the rich in thy bed-chamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." Eccl. x. 20.

Stratford, Essex. J. F.

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#### THE SIN OF COVETOUSNESS.

To the Editor of the Baptist Magazine.

SIR,

IT has been exceedingly gratifying to witness the liberality which has been lately expressed towards the Baptist Missionary Society. It may probably tend to strengthen and increase that disposition by bringing to the recollection of Christians the motives employed in the Scriptures to enforce our Lord's exhortation, "Take heed and beware of covetousness." Luke xiii. 15.

I. THE FOLLY OF COVETOUSNESS. — *Riches are uncertain.* "Trust not in uncertain riches, but in the living God who giveth us richly all things to enjoy." 1 Tim. vi. 17. *Life is short.* "Let your moderation be known unto all men: the Lord is at hand." Phil. iv. 5. What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." James iv. 4. "Thou fool, this night shall thy soul be required of thee." Luke xii. 20. *Riches are unnecessary.* "We brought nothing into this world, and it is certain we can carry nothing out." Having food and raiment let us therewith be content, 1 Tim. vi. 8. "But one thing is needful," Luke x. 42. *Riches are unsatisfactory.* "Wherefore do ye spend money for that which is not bread, and your labour for that which satis-

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\* King James was not insensible of this exposure to danger. For in his speech he says, "Kings, as being in the higher places, like the high trees, or stayest mountains, and steepest rocks, are most subject to the daily tempests of innumerable dangers."



fieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness," Isa. lv. 2. *Covetousness is tormenting.* Great labour and care are required to get riches; anxiety and tormenting cares in keeping them; trouble and vexation in losing them. *The necessities of life are few.* "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth," Luke xii. 15. *Riches do not command all things.* Not health, not dutiful children, not faithful friends, not freedom from contempt, nor comfort in a dying hour. *Covetousness is ruinous to the soul.* "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." For the love of money is the root of all evil; which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows," 1 Tim. vi. 9, 10. *Anxiety is not the way to mend our circumstances.* It will not add one cubit to our stature. Let us leave it to God. Discontent adds guilt to suffering.

II. GOD HAS POURED CONTEMPT UPON EARTHLY GREATNESS BY CONFERRING IT UPON THE WORST OF MEN, AND PLACING HIS SERVANTS IN GENERAL IN A MEAN SITUATION.—Jesus Christ our divine Lord had not where to lay his head. God set forth the apostles as it were appointed to death. They both hungered and thirsted, they were naked and buffeted, and had no certain dwelling place, 1 Cor. iv. 9, 11. The favourites of God have been generally the poor of this world, James ii. 5.

III. LET NOT THEM WHO ARE ONLY SOJOURNERS HERE, AND

ARE EXPECTANTS OF ETERNAL LIFE, SET THEIR AFFECTIONS UPON EARTHLY OBJECTS.—"Regard not your stuff," said Joseph, "for the good of all the land of Egypt is yours." Gen. xlv. 20. Being dead, being risen with Christ, their life being hid with Christ in God, and being to appear with him in glory; their affections should be set on things above, Col. iii. 1—3. The poor of this world, if they are rich in faith, are heirs of a kingdom, James ii. 5.

IV. TRUST THE DIVINE PERFECTIONS.—God is able to do exceeding abundantly above all that we ask or think, Eph. iii. 20. Our heavenly Father feeds the fowls of the air, and knows what we need, Matt. vi. 26, 32. If the Lord is our shepherd, we shall not want. Ps. xxiii. 1.

V. IF BELIEVERS, GOD IS OUR OWN GOD.—"The eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death and to keep them alive in famine. Ps. xxxiii. 18, 19. God, even our own God shall bless us, Ps. lxi. 6. Whether things present, or things to come, all are yours, 1 Cor. iii. 22. My God shall supply all your need according to his riches in glory by Christ Jesus, Phil. iv. 19. Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee, Heb. xiii. 5.

VI. LIBERALITY WILL BE REWARDED.—God is not unrighteous to forget your work and labour of love which ye have shewed toward his name, in that ye have ministered to his saints and do minister, Heb. vi. 10. It is an odour of a sweet smell, a sacrifice acceptable, well pleasing to God, Phil. iv. 18. Let us not be weary in well-doing; for in due season we shall reap, if

we faint not. As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith, Gal. vi. 9, 10. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season. Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods, Matt. xxiv. 45, 46.

VII. UNTO FREEDOM FROM COVETOUSNESS, and Dependance upon God, is annexed the promise of the peace of God. Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God; and the PEACE of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. iv. 6, 7.

VIII. LIBERALITY IS THE TOUCHSTONE OF RELIGION.—Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compas-

sion from him, how dwelleth the love of God in him. My little children, let us not love in word, neither in tongue, but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. 1 John iii. 17—21.

IX. LIBERALITY IS A SOURCE OF MENTAL PLEASURE AND SOCIAL ENJOYMENT.—The good man shall be satisfied from himself, Prov. xiv. 14. The liberal deviseth liberal things and by liberal things shall he stand, Isa. xxxii. 8. He that watereth shall be watered also himself, Prov. xi. 25.

X. COVETOUSNESS IS DEGRADING TO AN IMMORTAL BEING.

“A soul immortal spending all its fires,  
Wasting its strength in strenuous idleness,  
Thrown into tumult, raptured or alarmed,  
At aught this scene can threaten or indulge,  
Resembles ocean into tempest wrought,  
To waft a feather, or to drown a fly!”

AGUR.

## POETRY.

TO A ROBIN, PERCHED ON A PASSION FLOWER.

LITTLE Robin, dwell with me,  
Let me hear thy minstrelsy:  
Though you tell that winter's near,  
Still, your song I love to hear.

Little sprightly songster, come,  
Make my trees and walks your home;  
Sip the dew-drops from the flower,  
Welcome, welcome to my bower.

Sometimes you will hear me sing,  
When my faith is on the wing;

For we both dependent are  
On the same indulgent care.

He supplies our daily bread,  
By his bounty both are fed;  
He for Robins doth provide,  
Who for helpless sinners died.

Little warbler, blithe and gay,  
Flitting in the sunny ray;  
Though you're young and joyous too,  
I've more cause to sing than you.



## R E V I E W.

1. *The Church in danger from herself: or, the Causes of her present declining state explained. Dedicated to the Archbishops of Canterbury and York.* By the Rev. JOHN ACASTER. Vicar of St. Helens, York, and Domestic Chaplain to the Right Hon. the Earl of Mexborough. 8vo. pp. 171. Price 6s. London: Seeley and Burnside. 1829.
2. *Church Reform.* By a CHURCHMAN. post 8vo. pp. 224. Price 6s. 6d. London: J. Murray. 1828.
3. *An Inquiry concerning the Means and Expedience of proposing and making any Changes in the Canons, Articles, or Liturgy, or in any of the Laws affecting the Interests of the Church of England.* By WILLIAM WINSTANLEY HALL, of Lincoln's Inn, Barrister at Law; late Fellow of Brazen Nose College, Oxford. 8vo. pp. 252. Price 7s. Oxford: J. Parker. 1828.

"THE CHURCH in danger!" Our readers need not be alarmed. The church of the Lord Jesus is not intended here. Good Mr. Acaster no doubt supposes that the community called THE Church of England is an integral part, and one of the most important parts of the body of Christ; and he thought, when he penned his title-page, that every one would understand his meaning. But if "names are intended to distinguish things," the only legitimate acceptance of the phrase "the Church," must be those, wherever existing, who are united to Christ by living faith, and are bearing the fruits of righteousness. Of that church the Saviour himself has said, that "the gates of hell shall not prevail against it."

That the Church of England is in danger has often been asserted, especially since the days of the noted Sacheverell, when the bigots of Queen Anne's reign raised the war-cry against dissent, and determined in right earnest to abolish it entirely. By the good hand of Providence towards us, their malicious designs were frustrated. But their successors have not failed to adopt the

convenient watch-word of the party, whenever the interests of the Establishment were thought to be affected. Relaxation of penal laws, relief from ecclesiastical exactions, and redress of grievances inflicted for conscience' sake, could not for many years be sought, without exciting the most alarming apprehensions, and making the country resound with the cry that "the church was in danger!"

Those times have gone by. Churchmen are beginning to be ashamed of such fears. Subscription to the articles, as regards Dissenters, is abolished; the Test and Corporation Acts are repealed: nevertheless, the steeples are still standing, and bishops, deans, and prebends continue in possession of all their honours and revenues, and "eat the fat, and drink the sweet," as before. It is evident that their anxieties must now take another direction. Mr. Acaster has led the way. He writes with great seriousness, piety, and courage. Doubtless he has counted the cost, and either needs not, or does not desire preferment. Otherwise he would not have committed himself so egregiously, nor have ventured to tell the Archbishops of Canterbury and York that the Church is in danger "*from herself.*"

Mr. Acaster's work is divided into four chapters. In the first, he maintains "the necessity of a church establishment to support and perpetuate the Christian religion through successive generations, and to meet the religious wants of the nation. Here we are entirely at issue with him. Our limits will not permit us to refute his arguments, or it might be easily done. It shall suffice to inform our readers, that Mr. A. supposes it impossible, "without the concurrence and the intervention of the civil power; and the sanction of the state," to support public worship, or carry into effect "the designs of God, respecting his own appointed institu-

tion, the sacred rest and sanctification of the Sabbath!" He thinks that "real Christianity cannot exist but in a state of constant persecution, where it is not professed and protected as the established religion of the land." (pp. 6, 9.)

In the second chapter, Mr. A. argues that "the Church of England, as by law established, is, if properly and efficiently administered, peculiarly adapted to maintain and perpetuate the Christian religion, and to meet in every way the spiritual wants of the nation." In the warmth of his honest zeal, he eulogises the ecclesiastical establishment, as "venerable for its antiquity, apostolic in its constitution, scriptural in its doctrinal principles, wise and practical in all its adjustments, with a form of religious worship *wanting only the sanction of inspiration to make it divine*; and therefore calculated beyond every other religious establishment in the world; to answer the purpose intended by it." (p. 25.)

Such a system, it might have been supposed, would command universal esteem; and be blessed with signal and extensive efficiency. But our author feels himself compelled to admit that the contrary is the fact, and indulges the most gloomy forebodings on account of it.

"Full half the population of the country, it is calculated, have already left the church and joined the ranks of dissent. Of the principles, conduct, and character of more than half the remainder, it is not required to give an opinion: but this I will say, that should they depart in the same proportion which the rest have done within the last thirty years, and there is no reason at present to think that they will not depart in a still more rapid way, it requires no superior foresight to predict, without pretending to be a prophet, that *thirty years from hence the religious establishment of the country will be totally forsaken, if not completely overthrown.*" p. 24.

"Is there not a cause?" Mr. A. thinks he has discovered it. His third chapter, which occupies by far the largest portion of the volume, professes to show that "deviations from the adjustments and regulations of the Founders

of the church, are the causes of her present inefficiency, and of dissent throughout the land." He observes that the Founders of the Church of England clearly intended her worship to be carried on, and her prosperity perpetuated, by means of a truly pious clergy, well gifted for preaching of sound doctrine, resident on their livings, and devoting to them their whole time and care. In all these respects, he affirms, there have been gross departures from the original plans.

With regard to the qualifications of ministers, as portrayed in the Ordination Service, it is asserted that grievous neglect prevails. The testimonials of "good life and conversation," which must be presented by every candidate for ordination, are now so easily to be obtained, that "very little confidence can be placed in them." (p. 39.) The examinations by the Bishops' chaplains are become mere matters of form, and are therefore almost wholly useless. "I do most solemnly declare, that I was never asked one single question about the thirty-nine articles. I have questioned others at different times, and from different dioceses, and they have distinctly stated the same, excepting, in one or two instances, some ensnaring question about the 17th article." (p. 43.) As for the "special gifts and ability of the candidate to be a preacher, it is never once inquired into, but is entirely taken upon trust." (p. 46.)—Very justly does the author remark, that—

"Churches may be built, and additional services in them required; but unless particular care is taken to fill them with ministers of sound religion, of special gifts and ability to be preachers, and with hearts truly devoted to their work, as the church demands, they will so totally fail to accomplish the purpose intended, that all the labour and expense attending them, for the present at least, might as well have been spared." p. 48.

We are assured, further, that "there are at this present moment two parties within the church, who maintain and inculcate doctrines, on many important



and essential points, the very opposite to each other." (p. 61.) The "orthodox clergy," as they proudly style themselves, are far removed from the purity of faith which is supposed to be exemplified in the articles and homilies, and have virtually surrendered "those great doctrines of Christianity" which are there embodied. The effects are manifest:—

"The majority of those who profess themselves of the national church, like other people following the religion of their fathers, because they have been born and bred up in it, think it right; and therefore, never trouble their heads about inquiring any further respecting the principles it contains. Their names are found in the parish register,—some of them regularly attend the church, many do not; yet even some of these send occasionally their wives, children, and servants; and so long as they are peaceable and tolerably conform to the laws of the land for the purposes of the state, this is generally considered sufficient: and it is to be feared that this is the case with many both of the bishops and clergy, as it certainly is with most of the people." p. 70.

But "the evangelical party," says Mr. A. "are alone the true churchmen, having the truth on their side." He indignantly exposes the treatment which these receive from their opponents, and defends their principles and characters in a strain of fervid eloquence. And truly they have reason to complain; for their enemies "are constantly on the alert to thwart their views, and to arrest their progress;" and that "by the most direct and wicked slanders." "They state, and reiterate their statement against the evidence of the most stubborn facts, that nearly all the private and public depravity of the land is owing, in great measure, if not altogether, to the doctrines and labours of the evangelical preachers:" while "the truth is, it is the superior holiness which the evangelical party contend for, that their opposers so thoroughly hate." (pp. 66, 67, 69.)

Mr. A. proceeds to inform us, that "the inhabitants of something more than seven-eighths of the parishes throughout the kingdom have no more

than one weekly opportunity afforded, of assembling together in the church for religious instruction and worship" (p. 83); that "the richest livings have commonly the smallest service performed" (p. 88); that when the clergy have established week-day lectures in the remote hamlets of their parishes, the bishops have deemed such proceedings contrary to law, and compelled them to desist (p. 88); that nearly four-fifths of the parishes have no resident incumbent" ((p. 103); and that "one half of the livings in the kingdom, and those of the richest kind," are held by pluralists! (p. 122.) Perhaps some of our readers are not aware of the manner in which these pluralities are obtained. Mr. Acaster will satisfy their curiosity.

"It will greatly surprise some to find, that the Archbishop of Canterbury, the metropolitan of all protestant England, still enjoys, by legislative enactments, all the power, privileges, and prerogatives formerly claimed by the pope, in the full plenitude of his undisputed sway within these realms. It is true, that the act which confined this power contains some limitations. There is a restraining clause, which prohibits the exercise of this power in any matter which is either *malum in se*, or contrary or repugnant to the Holy Scriptures, and the laws of Almighty God. On the provisions of this, and another odious act, which has been the occasion, says Burnet, of so much scandal and disorder in the church, all the privileges we since claimed for pluralities and non-residence, are founded. In all other cases, the light of divine truth, which has since blessed the land, has so undervalued them in the general esteem, that no person ever thinks of applying for those indulgences which his grace is empowered to grant, except the rich, in the case of special licenses to be married in any other place than the church. The clergy, and the clergy alone, apply to purchase, (for so it is termed,) dispensations to hold preferment with the cure of souls, incompatible with the law of the land, the designs of the founders of the church, their own solemn promises, vows, and engagements, made at the sacred altar of the Lord, and the clear injunctions of the word of God." p. 114.

Having adduced these startling facts, Mr. A. thus concludes the third chapter:—

"To defend such persons and practices,

is out of the power of any conscientious man. To rebut the charges brought against them, or against the rulers of the church for permitting or tolerating them, much more for abetting them, is utterly impossible. On all sides, therefore, the church is exposed to contempt, reproach, and danger. She has lost the respect, esteem, and confidence of millions, who, had things been otherwise, would never have left her pale. The consequence is, she is so rapidly on the decline, that without a speedy, and I had almost said an unlooked-for change for the better, she will certainly fall; and I will leave those who are wise in politics to say, what will then become of the civil constitution of the state." p. 138.

In the fourth and last chapter, Mr. A. urges the "necessity of returning to the original intentions of the founders of the church, with regard to all the plans which they devised, and the regulations they adopted; in order to render her efficient for the purpose intended, to regain the confidence of the people, and to preserve her in existence." His admonitions are chiefly directed to the bishops. With much seriousness and praiseworthy fidelity, he exhorts their Lordships to "take heed to themselves, and to the flock;" points out the various remedies which it is in their power to apply to the evils and abuses he has exposed, particularly with regard to the appointment of suitable ministers, and the diligent inspection and visitation of their dioceses; and reminds them of the awful responsibility connected with their dignified stations. This portion of the work has our unqualified approbation. Happy shall we be to learn, that many priests and prelates have profited by it. We cannot withhold from our readers one short extract:—

"The true preaching of the cross is that alone which draws all thoughtful, serious, penitent, and devout persons unto it. Even others see in it something that excites their attention, and wins their regard. And though they cannot give a just reason of the cause, they naturally conclude that there must be something very important attached to it, when it had its foundation in the death and sacrifice of the only begotten son of God. This is the true foundation on which the real church of Christ is built. To adhere to the Gospel of the Redeemer, in all its

truth, fulness, freeness, and simplicity, is the only bond of the church's unity and safety. Love it—preach it—and live upon it—and the church will stand and flourish;—but neglect it—depart from it—preach something else in its stead—and live like the unthinking world;—the church will fall, her destruction will be inevitable," p. 168.

Our analysis of Mr. Acaster's volume has been so minute, that we have very little space left for the other works mentioned at the head of this article. A brief notice of their contents is all that we can afford.

The author of "Church Reform," is a clergyman of twenty-five years standing. He sets out with the concession that "the Reformation in this country never was completed," (p. 4.) He thinks that the present is the proper time for finishing the work.

"Never did public men seem more intent upon carrying into effect great measures of amelioration and improvement. They appear to be disposed to lay aside party and political feelings and prejudices, and to contribute each what he can to the great work of temperate and prudent reformation. And never, perhaps, did the bench of bishops contain more men of distinguished talent and learning, united with simplicity and integrity of character, and a deep heartfelt anxiety for the advancement of real religion." p. 11.

"In compliance with the feelings and the temper of the times, a spirit of general improvement has gone forth, and pervaded the whole of our systems of legislation. *Surely the church ought not to be the only body not benefitted by the intellectual progress of the age.*" pp. 11, 15.

The volume comprises much valuable information on "Church Discipline—Church Law—Church Endowments—Church Pluralities—Church Dignities—Church Service—Church Liturgical Offices—Church Edifices—and Church Property." It differs, however, from Mr. Acaster's work, both in the comprehensiveness of its inquiries and the spirit in which it is written. It is evidently the production of a cool, calculating mind, and contains some excellent suggestions, which the members of the upper orders of the hierarchy would do well to consider.



The "Churchman" recommends the omission of the phrase, "Most religious King," as used in the liturgy; advises that the damnable clauses in the Athanasian creed should be expunged; and submits the propriety of some slight changes in the "occasional offices" of the church. For instance, he asks, (p. 153), "Is it necessary to retain the rubric about *dipping* the child?" We should say, "not at all; get rid of it as soon as possible." With these exceptions, the author scarcely touches the religious view of the subject, but is chiefly intent on the introduction of certain alterations and improvements, which might stop the mouths of complainers, and preserve the secular advantages of the ecclesiastical corporation.

Mr. Hull possesses an accurate mind, and often writes powerfully. We have been much pleased with some of his observations; they evince diligent study of Scripture and Ecclesiastical History, and considerable independence of thought. The general drift of his work is the same as that of the "Churchman's" volume. He proposes that a "Commission of Inquiry" should be immediately appointed, in order to examine the articles, creeds, and liturgy of the church, with a view to the adoption of such changes as (he hopes) might conciliate dissidents, and unite the nation in one great religious body. He is particularly severe against the Athanasian creed.

"The Athanasian creed should be struck out of the Prayer Book, or be disused, or should, at least, be there explained by some rubric; or be so altered, that its plain words may express its plain meaning. There is not any warrant for Christians so to declare accursed any one class or individual, Christian or not Christian; and if there were, we do not meet together on Sundays for such a purpose. When it is read, every man must have seen others sit down, and shut their books; and every layman must have seen and heard, continually, both in church and out of it, dissatisfied features and honest complaints. Some stay away from church on the Athanasian creed days; others leave the church when the Athanasian creed is begun; and many sit it out, burning, rightly or wrongly burning, with shame and indignation, yet repeating to themselves the ne-

cessity of submitting to those who are lawfully set over them in the church. Are these feelings to be kindled in a church without any necessity? Should dissensions be created by a creed? Is it not rather a bond of peace? *The boundaries of the kingdom of heaven are not to be declared by man.*" pp. 49, 57.

But it is time to bring this article to a close. We cannot but regard it as somewhat surprising that neither of these writers has adverted to the great principles of dissent, which they must have known are entirely irrespective of those peculiarities or abuses to which they refer. They suppose that nothing is wanting to remove our objections but a pious ministry, the redress of some acknowledged grievances, and certain minor alterations in the services of the church. Mr. Hull says—

"If some of the inquiries hereinafter suggested were satisfactorily made, it is not unlikely some changes in our creed, and articles, and liturgy, would be the result. And if, after such changes, all religious tests were abolished, in respect to fitness for civil employments; and no individual presumed unchristian in this Christian land, without evidence to that effect; *it seems probable that the Church of England would soon number the great mass of Protestant Dissenters among the adherents to her communion.*" p. 7.

To this observation we are prepared to give an immediate reply. Let pluralities be abolished—residence made obligatory—the liturgy revised and curtailed—the Athanasian Creed softened—tithes modified—the canon law reformed—discipline restored—every pulpit in the Establishment filled by a pious and evangelical preacher—and the bench of bishops adorned with all the excellencies of true religion;—the reasons of dissent would still remain unaltered. We honour genuine godliness, wherever it may be found; we rejoice in the increase of faithful ministers, and "esteem them very highly in love for their work's sake;" but our estimate of the *system* which by their means is upheld is the same, nor do we think error or superstition a whit less criminal, because they may happen to be patronized by good men. While the

Church of England substitutes articles and creeds for the word of God—exchanges the laws of God for Acts of Parliament—usurps a lordly power over faith and conscience—acknowledges a temporal head—barters the simplicity of Christian worship for a semi-popish ritual—and maintains her alliance with the State—she is essentially antichristian, and we are bound to obey the voice that saith, “Come out of her, my people.” These evils cannot be removed by such retrenchments and reforms as the authors of the volumes now before us recommend. The description of the Jewish community, in its corrupt state, is too applicable—“The whole head is sick, and the whole heart faint.” Schemes of reformation, comprehension, and union, are utterly useless, so long as the Church of England retains her worldly and antichristian character. Till she becomes “a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly ministered according to Christ’s ordinance;—till she restores to divine revelation its lost honours, and to the people their just liberties;—till she ceases to be a creature of the State, a kingdom “of this world;”—till then, we are Dissenters.

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1. *The Proper Province of Religious Inquiry and Concern; a Sermon preached at Maldon.* By R. BURLS.
  2. *The Simplicity and Incomprehensibility of the Gospel; a Sermon preached in Jewin-street Chapel.* By the Rev. T. WOOD.
  3. *The Pulpit, No. 341.*

THIS is a most prolific age in every department of literature. Hence, our readers will excuse us, if, instead of reviewing the Sermons and other minor theological publications, from time to time, one by one, we introduce several to their notice at once.

The first of these discourses, by Mr. Burls, is distinguished by its general neatness and good taste. It is sensible, but not striking. It contains internal evidence of being what the author states

it to be, “the substance of a sermon preached in the course of his ordinary ministrations.” It would not have occurred to us as peculiarly meriting the publicity which is solicited by its publication; there might, however, have been local reasons, and very good ones, for the adoption of this measure. We do not, then, by any means, censure it; we should judge that a congregation to whom such communications are common, are not ill-instructed.

The second discourse, by Mr. Wood, is solid and judicious. The text is Eph. ii. 19. “the mystery of the Gospel,” and the divisions will, of themselves, sufficiently characterize the sermon.—

“Let us, I. Direct our attention to the Gospel. [The discussion answers the following queries.] 1. What difficulty can arise in the mind of a criminal, to prevent him [his] understanding the proclamation of his pardon? 2. What difficulty can ever arise in the human mind, from the mere fact of a reconciliation between two parties who have been long standing in a state of opposition to each other? 3. What difficulty can any one suppose to exist in the mere annunciation of liberty to the captive? 4. What difficulty can perplex any mind in the mere fact of applying the balm of consolation to the distressed? 5. What is there of difficulty in the mere fact of mortality being exchanged for a state of immortality? The Gospel, then, in its communication of facts, is the very essence of simplicity; but in its doctrines, it must be considered—II. As altogether incomprehensible. [By the bye, we should rather have used the term *mysterious*.] This applies, 1. To God himself, in the unity of his being. 2. To the doctrine of the Holy Trinity. 3. To the incarnation of Christ. 4. To the mode of the Holy Spirit’s operations on the human heart. 5. To the mode of the resurrection.”

The Pulpit abounds with sermons. In this Number we have two; dissimilar in character, but neither of them possessing much merit. Mr. Mortimer’s on Mal. vi. 13. is a specimen of the manner in which a preacher may twist his text round various points, without making any real progress in the communication of instructive sentiment. It is full of warmth and zeal; as delivered, probably it had an enlivening effect for the moment, but it is sadly defective in real matter. The preacher is



throughout in a hurry. He flies from thing to thing. Here is all the form of method, but none of the reality. It is evangelical: so far, so good.

The other sermon is by Mr. Simeon, on Zech. xiv. 9. The divisions and the manner, any body that had ever heard or read Mr. Simeon might almost have predicted.

"I. The importance of the prophecy—1. To the world at large. 2. To the church in particular. 3. To every individual of mankind.—II. The blessedness of the period to which it refers. Surely it will be a season of great *temporal prosperity*: then, also, shall *spiritual blessings* abound."

We cannot help noticing that a predominance is given to the Clergy in the Pulpit, and of the denominations very few comparatively of the Baptist denomination make their appearance.

The Pulpit, it appears, is about to appear in the thirteenth volume, with an enlargement of the plan. It is to assume more of the character of a Magazine, and to have a theological review, with essays, biography, poetry, &c. This, in our opinion, is no improvement. It had been better to have preserved its uniqueness of character, and have become less, rather than more discursive in its object. Variety, it is true, is the taste of the day; but we are by no means sure it is the best taste, or the most lasting.

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*Aids to Development; or Mental and Moral Instruction exemplified, in Conversations between a Mother and her Children.* In 2 vols. Seeley and W. Burnside.

THIS very excellent work is constructed on the right principle in education, namely, that of self-instruction. A mother holds continual conversations with her children, in such a manner as to elicit their own mental energies, and to graft her instructions upon their own natural sagacity. The work is both instructive to maternal teachers and their children; the mothers may learn from it how to conduct conversation with their children, and children may

learn how to exercise their thoughts, and turn their inquisitiveness to a good account. We do not pledge ourselves to the accuracy of all the sentiments upon religion these volumes contain, yet in general they are such as we approve, and adapted, in the manner of their communication, to the capacities of young persons, from infancy to their teens. We fully appreciate and recommend the views of the writer, which are thus expressed:—

"Are there not many who are earnestly desirous of adopting some plan for their children, which may secure at once both their *mental* and their *spiritual* advancement; and who are unable, from the want of early development in their own case, to attain, in any satisfactory degree, the object? It is to such that this book is addressed. It does not presume to lay down a regular system either of *scientific* or of *religious* education; but it is designed to shew that maternal instruction, founded on the basis of love may be at once interesting and delightful to the subjects of it; and that it is not the *quantity* taught to a child, but the *quality* of the teaching, which makes it either useful, or worse than useless. In short, that it is not by tasking the memory, but by suggesting continual subjects for reflection and inquiry, and thus eliciting the natural faculties of the child, that the true business of instruction is to be conducted."

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*The Sabbath Scholar's Friend.* Price 1d. Whitaker and Co.

WE have perused the first six monthly Numbers of this little work, which complete the first volume. Speaking generally, its contents are well adapted to amuse and instruct Sunday scholars. We venture to suggest, that the piece continued through several of the Numbers, entitled "*Heaven, a Vision*," is too fanciful for such a class of readers. Such conjectures, we think, come under the description of "*intruding into things not seen*," and ought not therefore to be indulged. The work is well got up, and is certainly very cheap. We hope it will realize "*profits*" for the use of the objects to which they are devoted, viz. "*the system of education in Ireland and the East.*"

## NEW PUBLICATIONS.

1. *A Catechism of Geography; comprising the leading Features of that important Science, and including the most recent Discoveries. Second edition, carefully revised and improved. By Hugh Murray, Esq. F.R.S.E. &c. Ed. and Lond.*

Not so carefully revised and improved as it might have been. For instance, the inelegant term *huge* is repeatedly used, and without necessity. "Immense fields of ice, called glaciers, often slide down upon the plains." This description of the glaciers conveys a very incorrect idea to an Englishman. A field of ice suggests the conception of an extended flat surface, whereas a glacier is not only uneven on its surface, but overspread with pyramids of ice and snow. This Catechism, however, is a very pretty book, and exceedingly adapted to the little gentlemen and ladies for whom it is intended.

2. *A Catechism of the Works of Creation, &c. By Peter Smith, A.M. Second edition.*

An interesting and cheap little volume, written for the same juvenile classes with the preceding, and we believe in *serio* with others of a similar description, on the History of England, Scotland, &c. Considering the diminutiveness of its size, it is very comprehensive in its range of subjects, and so far as we can discover, correct both in its science and theology.

3. *Temporis Calendarium; or, an Almanack for the Year of our Lord 1830. By William Rogerson, Greenwich, Kent.*

This very comprehensive and useful publication has, it appears, been printed ten years, and although it never came under our notice before, we do not hesitate to pronounce it one of the best constructed, and upon the whole, least objectionable, of any similar work. It wears a religious aspect, and we are happy to find that the columns usually devoted to foolish predictions, contain a series of arguments by Mr. Rogerson, in proof of the existence of Deity, drawn from the book of nature, &c. Its astronomical and miscellaneous departments are important, extensive, and interesting; and from Mr. Rogerson's connection with the Royal Observatory, their accuracy may be fully depended upon.

4. *The Duty of all who hear the Gospel, to render towards it pecuniary Assistance. Hints to remedy the present inadequate support afforded to many Dissenting Ministers, including Suggestions respecting the Means*

*by which their Circumstances might be improved, and their Respectability and Usefulness promoted. Baynes.*

For a few pence, a person may here furnish himself with very useful information; calculated at once to stimulate and to direct his benevolence. The position assumed, of "inadequate support," is unquestionably correct. The state of things, both in the agricultural and commercial world, is at present against the application of the remedy; yet is it so easy, as here described, that if it were heartily attempted, it might be done without inflicting burdens on any.

5. *The Sabbath Minstrel; a Collection of Original Hymns for Sunday Schools. By John Taylor. Good in sentiment; but in poetry not superlative.*

6. *The Commandment with Promise. By the Author of "the Last Day of the Week."* There is no dearth of books both for young and old; if there were, the former class might find some instruction, seasoned with piety, in the small work before us.

7. *Scripture Questions on the principal Discourses and Parables of the Lord Jesus Christ. By the Rev. Albert Judson, of America.* This is one of the publications of the Religious Tract Society. It needs not our recommendation. It requires only to be announced.

### *In the Press, &c.*

Shortly will be published, *Parallel Miracles, or the Jews and the Gypsies*. By Samuel Roberts. Demonstrating the latter people to be the descendants of the ancient Egyptians, denounced by the Prophets Isaiah, Jeremiah, and Ezekiel, to be desolate among the nations that are desolate, according to the prediction, being cast out of their mighty kingdom into the open fields of all lands, there to remain without idols and without images forty years, but at length to be re-assembled in their native country, under a Saviour and a Great One, and to be there brought to a knowledge of the Lord. Also, that the fulness of the Gentiles being come in, the Jews—during three thousand years the contemporaries, and the denounced guilty fellow-sufferers of the Egyptians, will be likewise gathered together, and elevated to their promised exaltation in the neighbouring country of Judea.

On the 1st of the 11th month, 1829, will be published No. I. of the *Friends' Monthly Magazine*, price 1s.



## OBITUARY

MRS. SARAH SMITH,

(*Continued from p. 341.*)

The prayers of the church were offered up incessantly on her behalf. She was visited at different times by the late Mr. Fuller of Kettering, Mr. Sutcliffe of Olney, Mr. Moody of Warwick, Mr. Hinton of Oxford, and Mr. Franklin of Coventry; who all entered into her case with true brotherly affection and tenderness, and conversed, and reasoned, and prayed with her; as did also most of the neighbouring ministers and other pious friends: no one ever left her without weeping on her account. Her whole frame was wasted with woe, the keen brightness of her eye was faded, her lively vivacity gone, the corrugations of her wit set in darkness, and her expressive countenance bore the unvarying marks of utter hopelessness; she herself called it "the fearful looking for of judgment and of fiery indignation." Only her powers of reasoning and argument appeared in full vigour, and from the inexhaustible stores of extensive reading and a tenacious memory, she was constantly drawing forth bitter things against herself.

On a lovely evening, the 15th of July, we walked in the garden, full of fruits and flowers, all glowing with verdure and beauty. On leaving it, as night approached, she turned back at the gate, taking, as she said, a last lingering look, like Milton's Eve, when driven from Eden—she added, "This is the last time I shall see any display of the goodness of God: this night my soul will be required—and to-morrow! O, where shall I be weeping and wailing to-morrow?" The first hour of the morning, however, found her the mother of a son, and in grateful joy she called him *Ebenezer*, saying, "Hitherto the Lord hath helped me!" It was hoped she would now be comforted; but her distress returned before the evening, and increased from day to day: and on

more than one occasion it became necessary to watch her movements, to preserve her life. But here her social affections and dislike to give pain to others came to her relief, and were the cords of love in her heavenly Father's hands, preserving her.

With little variation, months wore away in the manner I have described, and her every look was watched with intense anxiety. On coming in one morning, I found her employed at the table in the usual way, but I observed her look was changed; the distressing hopelessness, so long written on every feature, was no longer there. I took her hand. "My dear," I said, "you feel better." "Yes, I do, my husband, and I will tell you how it was—[which, sitting down, she did, with many interruptions, our tears often flowing together].—I was standing here, and a cloud of horror and distress came over my mind, more thick and black than ever. I lamented internally my sad condition, a terror to myself and a burden to every body, and I asked, 'Is there no balm in Gilead, is there no physician there?' and I thought of the hymn you had been reading to me, and my heart said in its distress, *I'll go to Jesus—I can but perish if I go—I am resolved to try*: but as I thought so, I felt my misery more deep than ever—my knees trembled as I stood, and my hands were clasped; I durst not move or look up; but in the bitter agony of my soul I whispered my cry, 'Mercy, O Lord, mercy!' It did not return heavy and cold, as it used to do, at which I wondered, and thought, 'He will not cast away my prayer from him, he will not reject my woeful cry.' So I continued for some time, sobbing and crying in a low whisper, 'Mercy, O Jesus, mercy!' A ray of light came gradually over my mind—I begin to hope I shall obtain mercy. I don't think I shall ever despair again, but I shall walk softly before him all my days."

This was a day of great peace and trembling joy to us both, in which all the pious hearts around us soon joined.

I baptized her in September the following year; and as she had believed so it was, she never sunk into that miry slough again. The interesting particulars of her future experience cannot be given in a Magazine; they may probably appear in another form, for the comfort of other mourners in Zion. A few general outlines must suffice for this place.

As a pastor's wife.—Tattlers, busybodies, and evil speakers, found in her no indulgent hearer. She was never the medium through which I received the knowledge of any thing unpleasant among my people. If any one had a quarrel against another, it became a common observation in the church, "It will certainly be made up, if Mrs. Smith be consulted." She was a great keeper-at-home. Domestic duties joined with her inclinations to promote this habit: she had no taste either for frivolity or feasting. After partaking a few times of some hospitable dinners, she observed, "They are very kind, but I don't want to taste of their dainties, or to waste time in what is at best but frivolous talk; I had rather take my work and spend a spare hour with the pious poor." Accordingly, she was often seen on her way to their cottages, whether she would take her tea and a small loaf in her work-bag, and comfort their hearts with the kindest sympathy, and enjoy their simple converse; which, she said, "if it wanted the polish of education, made large amends by its freshness from the heart, and evident savour of personal communion with Christ." It was a festival day with her when she could have tea and a long evening with three or four of these "meek of the earth" in her own little parlour. She would have smiled at any notion of preserving her dignity or respectability, as too poor and heartless for her: she plainly wished to be beloved by those who loved her Lord, and she enjoyed her wish to the full; no woman could have a warmer place in the affections of

the people. She never feared a slight, nor ever felt one.

As the head of a numerous family.—She was an honour to her husband, and her children will long call her blessed. For them it may be truly said she lived: for them she daily prayed, and watched incessantly, with all a mother's fondness and a Christian's care—forming the tender mind, guiding the infant thought, directing the young affections in the road to purity and happiness, and walking before them in the way. "I cannot give them grace," she would say, "but their taste and their morals depend much on early culture and control." She enjoyed her reward, in seeing all her five daughters baptized and in communion with the churches of Christ. No one ever studied with greater care, or practised with more diligence and delicacy, the minor morals which contribute so largely to the comfort of the domestic circle. She thought nothing of self-denial, if it could contribute to another's gratification. Her fireside was the very home of comfort; many have said they knew none like it. She ruled her house, but her sceptre was a sceptre of love—no one who had been a month in the family ever thought of disobeying her directions, or refusing her requests.

As a private Christian.—Personal religion was her first concern. She lived much with God. Her Bible was her study, her delight, and her counsellor, directing all her doings. From thence she drew heavenly wisdom, with its accompanying meekness, and a large supply of the charity which is the bond of perfectness. The law of kindness dwelt in her heart so richly, it beamed forth in her countenance, and glowed in all the intercourse of every day. Every one who knew her loved her, and those loved her most who knew her best. Doubtless, she had her faults, but if I ever knew them I have forgotten them.

Residing at Bath the last fourteen years, she enjoyed the ministry of the Rev. J. P. Porter, whom she highly esteemed and cordially loved. In her the graces of the Spirit, *love, joy, peace,*



long-suffering, gentleness, goodness, fidelity, meekness, temperance, flourished under his ministry. Deeply was she grieved by the dissensions in the church under his care; but she was evidently growing in meetness for the church above. This meek ornament of Zion's garden here was preparing for transplanting; I had silently observed, in the beginning of the year, the increased vigour of her spiritual life. Earth and all the interests of time were loosening their hold of her heart. The days of her seclusion from her accustomed duties were not many: on the eighth of June she left her home in the city, and walked a mile up to the abode of one of her married daughters, where she remained till the messenger came who changed her countenance and took her away, on the twenty-seventh of the same month.

We are arrived at her last days. Here some readers of Magazine obituaries will perhaps be disappointed. After such a life, there is no need to collect her dying sayings, to eke out the character of a vessel of mercy afore-prepared for glory. She always disliked display of every kind, and often expressed a wish that dying Christians might be allowed to commune with their God in silence; at least, that their last

moments should not be interrupted, not to say harassed, with questionings having no tangible object but that of recording the answers afterwards. Yet her dying sayings were like her living doings, unassuming, meek, and full of comfort and of peace. A few hours before her departure, a momentary cloud had come over her, but her honoured pastor kindly came, conversed and prayed, and her spirit receiving consolation, she calmly blessed him, and blessed her children, and said, "I fear nothing now but the last struggle, I was always a coward 'there.'" Surrounded by her children, enjoying the same hope of eternal life, her death-bed presented a scene never to be forgotten or adequately described. There was an ecstasy of feeling nearly allied to bliss, strangely mingled with our nature's grief. There was no alarm, no terror there! Even her youngest daughter looked the king of terrors in the face, and waited his nearer and still nearer approach without dismay. Leaning her dear head on this beloved daughter's bosom, she quietly, without perceptibly moving, breathed her last.

Mr. Porter preached her funeral sermon on the morning of the 5th of July.

T. S.

Rath, Aug. 19, 1829.

## INTELLIGENCE.

### FOREIGN.

#### HISTORY OF THE BAPTIST CHURCHES IN NOVA SCOTIA.

(Continued from p. 433.)

**X. DIGBY NECK.**—This church was constituted before 1810, at which time it numbered 69, and Rev. Peter Crandall was their pastor, as he continues to be. About the year 1819, they had an extensive revival, in which 64 were added to the church, and in 1826, 27 more were received. By what means this church has been so greatly reduced does not appear; but its present number, on the minutes, is 63.

**XI. NICTON.**—This church was received into the Association in 1811, and then contained 58 members. Rev. Thomas Handley Chipman then was, and still is, their pastor. He was born in Newport, Rhode Island, but removed to Cornwallis, N. S. where he experienced religion. He commenced preaching in connexion with Mr. Alline, and travelled extensively. He was baptized in the United States.

During the year 1815, the writer, then residing in that vicinity, frequently attended the preaching of Mr. Chipman, with much pleasure and profit. The church was in a state of prosperity at that time, and received an accession of 25 in that year. It has generally prospered, and now numbers 130.

**XII. SISSIBOO.**—The church in this place also united with the Association in 1811, and consisted of 60 members. In 1814, Rev. Enoch Towner, a native of the State of New York, became their pastor, which station he filled till the early part of the present year, when he was called to rest from his labours. Sissiboo church appears to have decreased, for by their last letter to the Association, it contained but 30.

**XIII. CLEMENTS, (First Church.)**—In the year 1810, an extensive and powerful work of grace was wrought in this township. There appears to have been a church previously constituted, which now received a large addition, and the next year amounted to 84. It had somewhat declined, and the number was considerably reduced previous to 1822, when they were again graciously visited, and 18 were restored, and 51 baptized. Rev. Israel Potter was ordained the same year as their pastor, in which station he remains. In 1824, they dismissed 17, to form another church. Their present number is 106.

**XIV. LUNENBURG.**—This place was chiefly settled by Germans and French, who were extremely ignorant, superstitious, and profane. They manifested great opposition to the introduction of the gospel. Rev. Joseph Dimock says, "I have preached there in the midst of pikes, staves, swords, cutlasses, and the casting of small stones; been hissed at and ridiculed while passing the streets, and assaulted in various ways; but never received more than one mark of violence, which was from the stroke of a snow-ball on the breast while preaching." The love of Christ, however, constrained his faithful servants to labour among them, and their exertions were crowned with success. The first converts were despised, threatened, and cruelly beaten. At length one of them put himself under the protection of the law, after which acts of violence ceased. The manners of the people generally are improved.

In 1813, a church was constituted, consisting of 20 members. Rev. Robert Davis, a native of Wales, who has recently returned thither, laboured with them from 1818 to 1826. Rev. Joseph Dimock, of Chester, has since that time devoted about every fourth Sabbath to this church. Their present number is 38.

**XV. RIVER PHILIP.**—The labours of Rev. David Harris, and of the writer, in this place, in the spring of 1818, were attended with the divine blessing. Some sinners were converted, and some believers were excited to the discharge of duty. After a number of persons had been baptized, a church was formed the same spring. The writer visited them several times during that

season, and in January 1819, took the pastoral charge. The number of people, however, in that settlement being small, he devoted only a fourth of the time to labour with them. In 1821, he removed to Amherst, the present place of his residence, and this church is but occasionally visited. Their number is 27.

**XVI. WINDSOR.**—In 1820 a church was gathered in this place by the labours of Rev. David Nutter, a native of England, who had preached a short time in New Brunswick. From this time till the year 1824, he discharged the duties of a pastor to general acceptance, though he travelled extensively as a Missionary among the destitute. This church gradually increased, and prospered.

Mr. Nutter afterwards removed to the United States. The church has since remained destitute of a stated pastor; but Rev. George Dimock of Newport, now preaches with them every fourth Sabbath. Their present number is 36.

**XVII. AMAPOLIS.**—Rev. William Elder, who is a native of Nova Scotia, and had preached for some time in Halifax, in connexion with Mr. Burton, having removed to this place, collected a small church of 10 members, in 1821. He is still their pastor. They have only increased to 14.

(To be continued.)

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## DOMESTIC.

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### Recent Death.

Early on the morning of the 17th ult. after an affliction of some continuance, in the 52d year of his age, departed Mr. Samuel Bligh, of Whitechapel; formerly pastor of the Baptist Church at Potter's Bar, and since much engaged in occasional services in the Christian ministry. In an early Number, we hope to present our readers with a more enlarged account of our respected and esteemed brother.

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### SUTTEES.

The Provisional Committee formed at the London Tavern, June 19, 1829, for the suppression of Suttees in India, (for an account of which see our Number for July, p. 297, 8.) continue to meet, and will probably at no remote period employ the most effective measures to obtain a public meeting in furtherance of their humane object. The following address is respectfully presented to all who fear God and love the human race, by a Member of the Provisional Committee.



*An Appeal to the Pious and Humane, intended to excite a general Effort to procure the Suppression of the Burning of Widows in the East Indian Dominions of Great Britain.*

"Thou shalt do no murder" is a divine command; and thou shalt allow no murder to be done, is a just inference from that mandate. Nothing therefore but a want of information, or the absence of good principle, can permit any one to neglect the use of his best means for the termination of the barbarous custom on which we desire to fix the public attention. If the timid fear, and the selfish and unjust refuse to exert themselves, let the pious and benevolent of every denomination rise in united power, and act until success be attained. While men more savage than the tigers of the East are forcing disconsolate widows into the flames, should any one of the same race, resident in England, refuse to interfere, the sisters of these Eastern victims, living in a land of science and charity, will surely unite to quench this murderous fire! Were each British female to shed one honest tear on these flames, they would go out for ever; for such an influence would then be employed, as would secure the glorious object. Nor would this success disturb the peace of India, while it would diffuse joy among the good resident on earth, and extend it to the angels who live in heaven.

*It is an evil of frightful magnitude that we wish to annihilate.* Mr. Wilberforce justly remarked in the British senate, concerning this and other evils in the East, that humanity appeared to him to be still more concerned in their termination, than in the abolition of the slave trade. The oppressed African may come within the sound of the Gospel, even in his bondage, and the divine energy may cause him to believe it; then his moral fetters will be broken, and he will be for ever free: but those hundreds of widows who are annually forced to ascend the funeral pile, expire upon it, and dying in their sins, are for ever unhappy. Thousands have thus perished, and thousands will yet be consumed, if the pious and humane do not form themselves into firm and invincible opposition to such a system of foul and unnatural murder.

By information derived from the official reports of the magistrates in India,\* we learn that the number of Suttees in the districts of the Bengal Presidency alone, amounted to 5,997, from the year 1815 to 1824; and in the Calcutta division of that Presidency, the number of these murders in

the year 1825 was 639, and so late as the year 1826 it was 518. Is it too much to say, that not one of these had perished, if all who love mankind and fear God in our land had done their duty? And shall we sleep on, until hundreds and thousands more are destroyed?

If the knowledge that so many unhappy widows are forced to die, and that so many mothers are driven from their hapless orphans, will not sufficiently move; let the means employed to accomplish these afflictive results be considered. At a time when the widow's heart is disconsolate, every delusion is employed to annihilate the power of resistance to their purposes who are interested in her death. She is taught that "by becoming a Sutte, she will remain many years in heaven, rescue her husband from hell, and purify the family of her father, mother, and husband; while, on the other hand, that disgrace in this life, and continual transmigration into the body of a female animal, will be the certain consequence of refusal. In this state of confusion a few hours quickly pass, and the widow is burnt before she has had time even to think on the subject."\*

Other most base fictions are employed on these occasions, of which the brevity we wish to observe forbids the mention. And will the friends of truth in this enlightened age and country allow, without an effort to prevent it, such delusions so fatally to operate?

But we have not completed the sad account of the unholy means which are used to obtain victims to the Eastern Moloch; for, lest love of kindred and of life should prevail against the arts and heresies employed to induce the widow to burn, she is put under the influence of stupefaction; and when once placed on the fatal pile, she is so fastened down that escape is always difficult, and often impossible. Nor should we forget the numbers who act a criminal part in each of these scenes of blood. Here must be included "the unnatural friends who urge the mother and son to the perpetration of the murderous deed, the Brahmins who officiate at the inhuman rite, and the multitude who applaud the act." Thus the death of a single widow by burning involves thousands in the guilt of murder, and if those who are well informed on these mournful subjects do not unite to end such evils, with the utmost promptitude and vigour at their command, in this circle of criminality they also will be inclosed, and

\* See, for this and much affecting information and remark, the *Suttee's Cry to Britain*, by J. Peggs, late Missionary at Cuttack, Orissa.

not only India, but England will be filled with murderers.

In the year 1817, Mr. Ward, late Missionary at Serampore, addressed some persons who had been assisting at a Sutte, when one of them answered, "Sir, whatever the act now committed may be, we have nothing to fear. You must see to that, for the police magistrate has been here and given the order, and according to that order the woman has been burnt."\*

In compassion to the widows who will be destroyed if we are inactive; in mercy to those who, if not prevented, will promote the evils we deplore; and from love to our country, let us powerfully and without delay combine our efforts to procure the suppression of this Indian abomination. True humanity does not consist in a sickly tenderness, that cannot endure to listen to the well authenticated accounts of human suffering; but in an ear open to information, in a heart that feels every statement of woe, and in a hand that will use all its strength in the destruction of evil. And therefore we further observe, that the practice it is our wish to destroy includes much prospective, as well as consequent misery. The children whose father is dead are scarcely recovered from the blow inflicted by that event, before they are hurried from their once happy home to the horrid pile on which they are to see their mother die. They never so much needed her tender care as at the period when she is forced from them for ever, by a custom which heartless selfishness tolerates, and which demons in human form too securely practise. And what mind can cast up the sum of misery which is created by the prospect of such a rite?

The wife would be happy, did she not fear that her husband might die before her; the mother would enjoy the presence of her children, did she not know what must result from the death of their father. But when disease has reached him with whose corpse she is doomed to burn, what but agony must rest on the female heart? She sees her little ones exposed to the mercy of a selfish world, and relations who have no benevolence. The children must tremble lest their father should expire, and that event place them in agony beside the pile, whose flames will choke that voice they have ever heard with delight, and consume those arms by which they have been long embraced. Is not this a system of perfect evil, inflicting on the human heart the deepest anguish, just when it needs the greatest consolation? It is entire malignity: there is not in it a redeeming quality. It would be flattery to say it was a system in which there was more

of hell than heaven; it is purely infernal: and the richest mercy of God alone can forgive the British nation for allowing it so long to exist. Nor can we reasonably expect that mercy to be extended to us, unless we prove our repentance for past indifference to tolerated murder, by prompt, united and vigorous efforts to end a custom, by which thousands have perished, and millions have sinned.

*Its suppression is neither difficult nor dangerous.* This declaration is supported by the fact, that Sutte is not sanctioned by the most respectable Hindoo authorities. Menu, the great Hindoo legislator, did not intend that widows should be forced to expire after the death of their husbands, because he enjoins them to pass the whole of their life as ascetics; and the more learned Hindoo writers, we are well assured, regard the burnings we deplore "as perfectly unlawful, and insist that the law commands a widow to live a life of abstinence and chastity." The Hindoo system does not support the Sutte by its mandate; it is not even recommended "by one-fifth of Hindoo writers on ethics and jurisprudence, nor is it practically regarded by a thousandth part of those who profess Hindooism;" so that the friends of humanity have not to contend with formidable authorities and general usage, in their attempts to terminate these barbarities that afflict the Eastern world. And, if we permit the later and inferior Hindoo writers to speak on this question, even they afford no countenance to the deluding and coercive measures which are generally employed. They insist that the sacrifice shall be perfectly voluntary in all its stages. "The direction is, that the widow shall voluntarily quit life, ascending the flaming pile of her husband." The pile must be first kindled, and then the victim must voluntarily ascend and remain in the flames. But, instead of this, the most delusive representations are made to induce the victim's consent to burn; powerful narcotics are employed to prevent the operation of reason and tenderness; the sufferer is frequently bound, and generally pressed down on the bed of death to prevent escape; and inhuman clamours are raised to drown those piercing cries that indicate her reluctance to die.

These unlawful and cruel measures have been found necessary for the perpetration of the Sutte. Were they not used, few indeed, if any, of those who now perish would abandon their unhappy orphans; a single tear on the face of her child would force a mother to live. And can it be deemed dangerous, or improper, to interdict that which is opposed to all law, justice, and humanity; and which is supported for selfish purposes only, by inhuman relatives and

\* The Speech of T. Poynder, Esq. p. 65.



merciless Brahmuns? Shall we be told to leave the suppression of the evil that has too long disgraced us by its life, to the effect of Christian instruction? We ask, if it be not the first duty of Government to protect human life; and if we are to wait, while thousands are consuming, until the Missionary has persuaded the ferocious to be element? No, if the population of England include the pious, the just, and the humane, the answer from all her towns and cities will be, let the man of God preach, and let Government command that the voice of blood may no longer appeal to heaven for vengeance on those who shed it, and on those who permit it to flow.

But it may be insinuated, that considerable danger would attend the interference we advocate. Were this fear somewhat reasonable, which we do not admit, even in that case a benevolent people should be willing to make great sacrifices to prevent daily murder, and the commission of crimes that endanger the safety of their country. On the safety of suppressing the Suttee, we have testimony the most ample, from which we select a small part. F. Warden, Esq. one of the members of Council in Bombay, says, "I am convinced of the practicability of abolishing not only this, but also every other sanguinary practice of the Hindoos, and without endangering either the popularity, or the security of our supremacy."\*

In support of this opinion, did our space permit, similar statements could be abundantly furnished from men of the best information, of upright character, and considerable eminence. And in confirmation of all they say are the facts of our having already put down "the sacrificing of children at Saugur and elsewhere, as well as the practice of destroying female infants, and the burning alive of women. Why, if these customs, which were also generally practised, have been abolished by a humane Government, should not the practice of Suttee be abolished?" (E. Lee Warner, Esq.)

Indeed, it was the opinion of a magistrate in Jessore, which he communicated to the acting superintendent of police of the Lower Provinces, Calcutta, that "any law abolishing the Suttee would be attended with no other effect than it should have under every system of government—the immediate and due observance of its enactments."† And the Friend of India justly asserts, that "there is no instance on historic record, in which acts of humanity have ever roused public indignation." In such cases, should the selfish and cruel utter their menaces,

the voice of humanity makes them inaudible, or her hand prevents their execution.

It may be pleaded against us, that the British Government has attempted to lessen the evil we wish abolished, by her regulations respecting it; but we have numerous and respectable testimony to shew that this interference, however well intended, has been pernicious. W. Sherar, Esq. late Accountant General in Bengal, in a letter dated March 14, 1827, says, "I consider the evil of the restrictive regulations of 1812, respecting Suttees, so great and lamentable, as to require the earliest possible redress. As things now stand, all the Suttees in Bengal are each one sanctioned by the presence and acquiescence of the police officers of the British Government."\*

"God is love;" and as he gives power to men that it may be used for just and benevolent purposes, it must be pleasing to Him that we should employ every lawful means for the termination of evil in every form, and in every degree of its existence. At the proper time, then, let petitions for the immediate suppression of Suttee in our eastern dominions be presented to the British Parliament, from every city, and town, and village of our noble isle; and let daily prayers for success arise from every humane and devout heart, and, under the favour of heaven, those flames will be extinguished that should never have been kindled. We must be heard, for those who are intended for slaughter cannot. "How can a wife, a mother, withdraw from her own family? They may endure continual agony under the apprehension of the dreadful doom which they know awaits them; they may feel their anguish renewed at the sight of every female neighbour they behold led forth to the flames; they may tremble at every touch of disease that affects their husbands, and weep at every recollection of their hapless children; but can they leave the scene of suffering? Dare they betray the anguish which preys on their vitals?"

Ye British matrons, husbands, sires,  
Your souls with soft compassion glowing,  
O haste to quench the horrid fires  
Whence human blood is daily flowing!

With your lov'd king and country plead,  
Implore the senate of your nation,  
That British India may be freed  
From scenes of such abomination.

"If thou forbear to deliver them that are drawn unto death, and ready to be slain; if thou sayest, behold we know it not; doth

\* Parliamentary Papers, vol. i. p. 261.

† Ibid. p. 241.

\* Poynder's Speech, p. 70.

not He that pondereth the heart consider, and He that keepeth the soul, doth not he know, and shall not he render to man according to his works?" Prov. xxiv. 11, 12.

At a Quarterly General Court of Proprietors of East India Stock, held Wednesday, Sept. 23, Mr. Lush inquired, "Whether the Court of Directors had recently received any information from Bengal, on the subject of the abolition of Suttees; or whether they had, since the last Court, made any communication to the Bengal Government relative to that abominable practice?" The Chairman answered, "that the Directors had not received any information on the subject since the last General Court; but he was happy to say they had an opportunity of knowing that the number of Suttees had decreased very considerably, and that the Government were most anxiously inquiring into the practice, and making themselves masters of every point connected with it."

ADDRESS OF THE COMMITTEE OF THE  
SOCIETY FOR PROMOTING ECCLESIASTICAL  
KNOWLEDGE.\*

The Committee of the Society for promoting Ecclesiastical Knowledge submit the following statement to that portion of the Christian public whose acknowledged principles may be considered as involving a pledge of approbation and support.

As the affairs of the Society are to be conducted by evangelical Dissenters, it is scarcely necessary to state what those views of Christian polity are which it will be found to advocate. And as the Dissenters united in it are not limited to persons of any particular denomination, it is obvious that its proceedings will not be allowed to interfere with those minor questions, by which some portions of their body are distinguished from others. The Independent, the Baptist, and some other denominations, if agreed as to the leading articles of Christian doctrine, hold enough in common with respect to church government and modes of worship, to admit of their cordial co-operation in our attempt to separate between the precious and the vile in ecclesiastical affairs. On this general basis the Society has been constructed. Its plans include the publication of tracts and treatises, original and selected, in a uniform and respectable style, according to the regulations given below.

By this arrangement a wider circulation will be procured for a class of publications, which, without transgressing the rules of

candour or courtesy, may distinguish between the laws of the Saviour's kingdom and those of the kingdoms of this world—and between the Christianity of the New Testament and those counterfeit resemblances of it which have so long obtained among the nations of the earth. The Committee are not insensible that a most zealous advocacy of particular forms of ecclesiastical polity may exist, where there is a total estrangement from the spirit of the Gospel; it will therefore be their peculiar solicitude, that all their publications be strongly characterized by the spirit and the language of genuine piety.

The Committee feel convinced, that there is much in the general aspect of the times to call for their exertion. The infidel is abroad, and is bringing an unwonted hardihood to the stale employment of assailing Christianity through the medium of its corruptions. Ought not our zeal for the advancement of a pure religion, to keep pace with that which marks the effort made to crush it in its course? If to confound the thing and its abuses be the mean policy of its enemies, shall not the effort to separate between them employ the hallowed scrutiny of its friends, and call forth an unfaltering energy? Moreover, it should not be forgotten, that our activity in this cause may be expected to produce an impression in many instances, which that of the dignified and endowed among its advocates has failed to effect. It is idle to pretend that the Protestant Dissenters can have any thing to gain from this warfare, save that best of all gains, the consciousness of forwarding the interests of truth, and liberty, and happiness.

And whatever, in other respects, may have been the wisdom or the folly of that measure which of late has so materially altered the political circumstances of the Catholic, it is pleasing to reflect, that the opponent of his creed is no longer to be reproached as calling him to the arena upon unequal terms. The only weapons now left to the Protestant of these realms are reason and persuasion; and to the application of these, whatever his opinions may be on disputed questions, he is bound by every peculiar and by every common principle, to bring a new alacrity and power.

From ourselves, a disgraceful brand has been taken away. We have no more to contend for an equality of civil rights; and secular ascendancy, or state emolument, were they freely awarded to us, our principles forbid us to accept. Hence, should the cause of Protestant nonconformity continue to be sustained by the learning and devotedness which have so long adorned it, there will perhaps be some difficulty in suggesting any explanation of the fact beside the true one. Motives there must be—and



they must be spiritual or secular, generous or selfish; and where the bad are evidently unequal to the result, the good may cease to be regarded as a fiction. To the present hour, many of the most popular and accomplished of our adversaries would seem to be insensible to any cause as serving to perpetuate dissent, which may not be resolved into ignorance, faction, or fraud. These representations of our body may be found at this moment on the tables of our literary institutions, and are circulating among the members of reading societies throughout the land. Whilst this spirit shall continue to send its pestilence abroad, is it not seemly, is it not just, is it not a duty owing to ourselves, our country, our principles—and owing, above all, to the Divine Author of those principles—that our opinions should be placed more completely in the view of the public, and along with them those reasonings which render their truth obvious, their immortality certain?

With the enlightened Dissenter, it must be matter of devout regret, that these principles should be so imperfectly felt and understood by the majority of his fellow-workshippers. The effect often is, that such persons desert our ranks as soon as an improvement in circumstances, or altered connexions occur, to render their doing so convenient. What should be purely a question of conscience, thus degenerates into one of mere loss or gain. These considerations and many more, induce the Committee earnestly to solicit that sympathy toward their object which may encourage them in their efforts. From the Ministers of the various religious denominations they venture to anticipate a ready co-operation. Of them they therefore request an immediate effort to procure contributions. It is presumed that every minister may obtain from individuals of his congregation at least *two or three pounds per annum*, while many may have it in their power to procure a much larger sum, for which, of course, there will be the specified return in books. Valuing, as the Committee are sure he must, the great principles which this Publication Society proposes to advocate, and the important instruction it will aim to diffuse, they hesitate not to request that every friend to the object will, at his earliest convenience, inform one of the Secretaries, whose names appear on this paper, of the annual contribution which he and his friends will bestow, and which will be considered as due from the *first of October, 1829*. This information will enable the Committee to pursue their intentions with promptitude and vigour.

Among the first of the subjects for original composition, to be treated by writers of known talents and piety, are the following: *The Importance of Right Sentiments of*

*Church Government—A View of the State of the World at the time of our Saviour's Appearance—The Constitution of the Primitive Church—The Spirit of Primitive Times—The History of Christianity to the Age of Constantine—The History of the Western and Eastern Churches—The Ecclesiastical History of England—Lives of the most important Individuals during the successive Periods of Ecclesiastical History—On the Deficiencies of the Reformation—The History of Christianity in North America—On Establishments of Religion.*

Among the reprints to be earliest introduced, and adapted for general circulation throughout our congregations, will be found selections from the writings of such men as Owen, Henry, Peirce, Delaunay, Graham, and various of the Reformers.

F. A. COX, LL.D. Hackney, or University of London, J. BENNETT, D.D. City Road, R. VAUGHAN, Kensington, T. PRICE, Spital Square,	}	Secs.
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#### PLAN.

1. The Publications of the Society will consist of a twofold series—comprising Original Compositions, illustrative of the history and principles of the Christian church; and Reprints, entire or abridged, of such treatises from the works of eminent divines as have an important bearing upon the objects of the Society; preceded by brief notices of their lives and times.

2. The series of Original Compositions (price 6d.) will be published on the first day of each month, and a succession of original or selected tracts as often as may be deemed expedient.

3. Every subscriber of *half a guinea per annum* and upwards, or donor of *five guineas*, shall be a member of the Society.

4. Every subscriber shall be entitled to claim one-half the amount of his annual subscription in the publications of the Society, and to purchase any additional numbers at a reduction of 25 per cent.

5. From the body of the subscribers in the united empire, corresponding Committees shall be chosen, to further the objects of the Society in their respective localities.

#### EASTERN (SOUTH WALES).

The proceedings of a meeting convened at Zion Chapel, Merthyr Tydvil, pursuant to the 11th resolution of the South-east Baptist Association held at Cowbridge the 4th of June last.

Several ministers and messengers of churches met at ten o'clock on the 9th of September. Rev. T. Morris prayed, and Rev. D. Saunders, minister of the place,

was unanimously called to the Chair. Letters were read from different ministers who were not able to attend, expressive of their approbation of the object of the meeting, and their determination to co-operate in its measures for the achievement of the end proposed; an account was taken of the debt remaining on the several chapels, and the following resolutions were proposed and adopted.

Resolved,

I. That we do all in our power to collect penny per week, in proportion to the number of members in our respective churches, for the purpose of discharging the debt incurred by building places of worship; and that all the other churches in this Association which were not represented at this meeting, be earnestly exhorted to adopt the same method.

II. That this plan take place, and commence its operations from the first day of June, 1830; and that no one be allowed to collect for this object after that time.

III. That the sum thus collected be proportionally distributed under the superintendence of the ministers and messengers at our annual Association, according to the amount of debt remaining on each church.

IV. That no church be relieved, except it adopt the above plan, and contribute its proportion to the fund.

V. That the churches be exhorted to prize their more wealthy and generous friends of the proposed plan; as it is strongly hoped that by so doing they may realize much assistance.

VI. That we will cordially unite as heretofore, with the churches of the other Baptist Associations in the Principality, if it should be agreeable to them, provided they also adopt a similar plan.

VII. That in future no meeting house shall be built or enlarged, without the church or persons concerned in such building or enlargement, first consult the quarterly meeting, or the Association with which they are connected, if they intend to apply for relief to this fund.

VIII. That Brother D. Phillips of Caerleon be requested to prepare these resolutions for the press, and furnish the several churches with suitable cards for collecting.

IX. That these resolutions be published in *Greal y Bedyddwyr*, *Sereu Gomer*, and the Baptist Magazine.

(Signed) D. SAUNDERS,  
Chairman.

#### BAPTIST EDUCATION SOCIETY, ABERGAVENNY.

The twenty-second annual meeting of the Welsh and English Baptist Education Society at Abergavenny was held in Frogmore-street chapel, on Wednesday, Sept. 2. At eleven o'clock in the forenoon, Rev. T. Waters, M.A. of Worcester, read the Scriptures and prayed; Rev. J. Fry, of Coleford, preached from 2 Tim. ii. 15; and Rev. C. Evans concluded in prayer. The members of the Society retired to the vestry to receive the subscriptions and collections, and transact other matters relative to the Institution, which being done, the meeting was closed in prayer by the respected President, the Rev. M. Thomas.

Donations and subscriptions towards this Institution are received in London by the Rev. J. Ivimey, 14, Southampton-row, Russell-square; Rev. T. Thomas, 36, Hunter-street, Brunswick-square; and S. Marshall, Esq. High Holborn. In Liverpool, by S. Hope, Esq. and Rev. D. Jones, Minister of the Welsh Baptist Church. In Bristol, by T. Ransford, Esq. Stapleton; and E. Harries, Esq. Bristol. By the President, Rev. M. Thomas, Abergavenny; by the Secretaries, Mr. J. Tozer, Abergavenny, and Rev. D. Phillips, Caerleon; and by the Treasurer, Mr. W. W. Phillips, Pontypool.

#### ORDINATIONS, &c

##### YARCOMBE.

On Wednesday, the 12th of August, a neat Baptist meeting-house was opened for public worship at Yarcombe, a populous village in Devonshire. Mr. Baynes, of Wellington, preached in the morning, from Col. i. part of 27th verse; Mr. Crook, of Crewkerne, in the afternoon, from Phil. i. 18; and Mr. Mason, of Exeter, in the evening, from 3 John i. part of 2d verse. Messrs. Gill, Lush, W. Humphrey, Currie (Independent), and Richardson, engaged in the other services of an interesting day. The attendance of many members from the neighbouring churches evinced the interest felt for the extension of the kingdom of the Lord Jesus Christ, in this dark and benighted village. May a church be gathered and established here, to shew forth the Redeemer's praise!



# IRISH CHRONICLE,

NOVEMBER 1829.

It is mentioned in the last Annual Report, that the Committee had granted a small sum to the widow of Thomas Bushe, one of the Society's Readers of the Irish Scriptures, as a tribute of respect to his excellent conduct. The letter of thanks, now inserted in the Chronicle, sent by his grateful widow, will be read with interest.

*From the Rev. Wm. Thomas.*

*Limerick, Sept. 18, 1829.*

*To the Secretaries of the Baptist Irish Society.*

MY DEAR FRIENDS,

With this I send you the Readers' monthly journals, and the quarterly statement of the schools, which are in a very prosperous state, with scarcely an exception. This is a matter of surprize to many, considering the unabated and increased persecution of the priests, and the disturbed and outraged state of the country, particularly these parts. Since my return from England, I have been almost all the time from home, visiting the schools and preaching. On my arrival at Borrisokane last Monday week from Clough-jordan, I did not expect to see a child at the Society's school there, in consequence of the dreadful state of the place; but I was surprized to find 62, and 75 on the roll. I was much pleased with their improvement, and particularly with one little child that really surprized me, when the mistress desired her to get up to read in her Testament, which she did very well. She has been only one year in the school, and learned the alphabet correctly in a week. I sent to her mother to ascertain her age, who said she was four years old the 23d of June last; her name is Maria P. a very fine child. I was also greatly pleased at the number and improvement of the children in the Birr or Parsons-town school: they spelled, and read, and repeated the Scriptures with great precision, and committed a number of chapters to memory. The premiums gave them great pleasure and encouragement, and for which they were very thankful. I have been and am sharing what fell to my lot of the Pilgrim's Progress, which our excellent friend Mr. Garney gave the Society, and the premiums of small books which Mr. Ivimey bought for them, with as much judgment as I can; but I have not the twentieth part enough for them. Premiums excite the greatest possible emulation, and I hope our friends will send them. The hymn books which our worthy and venerable friend the Rev. Dr. Rippon gave me, I have been and am giving as premiums to the children, and the pin

and thread cases, &c. which some kind ladies gave, were very acceptable.

WM. THOMAS.

*From the Rev. J. P. Briscoe.*

*Ballina, Sept. 19, 1829.*

You will receive with this the inspector's journals, and the return of the schools. I leave the former to speak for themselves, and confine my remarks to the latter.

Our schools are all greatly opposed by the Pope's hirelings, who hate the light, neither come to the light, lest their deeds should be reprov'd, and this, though both the degree and the effect of their opposition vary in different instances, is the reason of the smallness of the numbers in some of the schools at the last inspection. I feel, however, convinced, from former experience, that in a short time the children will return again; and I rejoice to know, that in some cases their Reverences strut, and fume, and bluster, and even curse without effect.

The school at Shraheen is among those which have been greatly persecuted, but it is improving. The following extract is from a letter written by the master. He says, "My school, I hope, will increase in time to its former number. Eleven Roman Catholic children attended every day last week, and some of those who are yet afraid to come, are getting their Testament tasks at home. Their parents tell me they are very sorry for what has happened, that it would be a great loss to them if their children should be prevented from receiving their education gratis, and that in a short time they will send them again. I attend at some of their houses, to set them copies and to examine them in their tasks. Priest M. is to come to this neighbourhood on Wednesday next to hear confession, and I think he will say nothing injurious to my school; he is not the person who deserves most blame, but Bishop M<sup>r</sup>H."

I have learned from another source, that the said priest did go at the time appointed to hear confession, and that some of his flock complained to him that they were not allowed to send their children to the school. "O, send them, send them," said he, "but

don't say I told you." "But what if the Bishop should come to know it?" they replied. "O, the Bishop," said he; "no one can please the Bishop."

We are much obliged to the kind friend who made us the donation of the Pilgrim's Progress. I have distributed about two dozen of them with very good effect. They were very thankfully received, and have excited a laudable emulation amongst the children, who are busily employed in committing to memory a sufficient portion of Scripture to entitle them to a copy. The price I have fixed upon them is eight chapters within the quarter.

I have forwarded the account of the donation to the Hammersmith school, with a letter from Mrs. B. to Miss O. which you will have the kindness to forward. This school, I am glad to say, is improving. It was reduced to 39 scholars, but has now increased to 70.

J. P. BRISCOE.

*From the Rev. J. M'Carthy.*

Sept. 15, 1829.

DEAR BRETHREN,

I have the happiness of stating, that at all my places a regular spirit of hearing has been kept up, and the people seem anxious to hear whenever I can attend. When I preached at Ferbane on the 1st of August, we had a memorable time. Miss H. proposed herself as a candidate for baptism. Her father and mother have been members almost since the formation of that church. The relation of her change of mind, the work of God's Spirit in producing it, and her knowledge of the plan of redemption by Christ, was not only encouraging, but beyond what might be expected of a young woman of her age. Though the church fully agreed with me, that her change was genuine, we postponed her admission till the next visit.

On my return I visited the Clanshanny school. One fine little boy, excellent at committing the Scriptures, took ill at school, and was in eternity in a few days. The master told me he could talk of nothing but the word of God while able to articulate. There are 17 Catholics in this school. At last, you see, they are beginning to move towards it.

Lord's day, August 23, I preached at Athlone, and on Monday, on my way to Barry, I overtook two young men. I saw by their manner that they knew me. The youngest of them made, as nearly as I can recollect it, the following recital:—"Since I left home I went into a house of entertainment. A Roman Catholic priest was there. It being the Lord's day, for my own

edification I improved the time reading my pocket Bible. Priest. What book is that you are reading? Boy. The Bible, Sir. Priest. We do not allow that book to be read. Boy. I do not believe you are right in striving to prevent it, for Jesus Christ has commanded the perusal of it. Priest. Where? Boy. These are the words: 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.' John v. 39. Priest. Will you read some other part of it. Boy. I will, Sir, if you will explain it. And the boy then read—'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth.' 1 Tim. iv. 1—3. Priest. Why did you choose that portion? Boy. I believe you are a priest, and I know of no other passage so applicable. Priest. I suppose you will soon become a preacher? Boy. I have no such expectation, yet I think it right that every person who knows the way of salvation should make it known. Priest. I am 'a priest' for ever, after the order of Melchisedec; nobody else has a right to preach. Boy. Another priest than him has made you one: if you were appointed of God, as Melchisedec was, you would not prevent the reading of the Scriptures, and you would teach the people nothing but what is contained in the word of God."

I asked him where he had received his education, and he told me at our school at Kennagh. He had grown out of my recollection, until he reminded me of it; then I knew him and his family. I proceeded to Barry, inspected the school, and preached in the evening. Having received information that Mrs. M'C. was worse, I was obliged to return home immediately.

Lord's day; the 30th, preached again at Ferbane, and after preaching proceeded to the river, and baptized Miss Elizabeth H. Returned to the communion. While giving my admonition to her at the table, as I always do previous to receiving them to membership, and during the whole of the meeting, I think I shall never forget the heavenly fervour that seemed to abide amongst us all. I have just returned after the inspection of the schools. The cash-roll will shew the number both of Catholics and Protestants, and otherwise shew the state of them; hence it would be needless to state it here: they all seem to prosper. The children were all joyous at seeing the Pilgrim's Progress as premiums. I did not then give any of them, but merely held



them up as rewards for the best children at the next inspection. This I am sure will excite great emulation.

When at Barry, a little boy about seven years old, who some time ago was in our school, was reading a tract against lying. His father, who was present, said to him, "Mind, liars must be turned into hell." The next day a man came to borrow money from the father: he said he had none. All that day the boy seemed quite mournful. The father desired to know the cause of it. "Oh!" exclaimed the poor little fellow, "father, you must go to hell to-morrow." "To-morrow!" said the father, "what have I done?" "You told the man who came to borrow the money, you had none. You know you had enough in the check bag. Was not that a lie? You told me liars must go to hell. That is, father, the cause of all my trouble."

The numbers attending to hear the word of God at Tullamore give me great encouragement. You will excuse further details; you must perceive I have but given you a sketch, little and sure. Brethren pray for me. J. M'CARTHY.

*From the Widow of Thomas Bushe to the Rev. W. Thomas.*

*Ballaboy Scariff, Sept. 3, 1829.*

REV. SIR,

I beg leave to return you my best thanks for your kindness and humanity towards me and my poor helpless family, since my ever dear husband's death, which emboldens me to hope you will pardon the trouble I now give you, in intimating my request that you will be pleased to communicate to the Baptist Irish Society my grateful acknowledgements and thanks for their benevolent and humane grant of a sum of money, equal to the half-year's salary which was paid to my late dear husband, and which I have received from you at a moment when I and my poor helpless little ones required it much; as, from my husband's long illness, and the expence attendant on having a physician in constant attendance on him, with medicines and other matters he required, on his death-bed, I found myself involved very much in debt; so that but for the humanity of the Society I would have found it difficult to have provided provision for myself and children during the summer.

I cannot tell you, Rev. Sir, the persecution I have suffered in consequence of my husband having died a Protestant, and my bringing up my children in that faith; I cannot send them outside my door, but they are called new lights, &c.; but God's will be done. My poor husband bid me look up with confidence to Him who is a father to

the fatherless, and a husband to the widow. All I can utter is my gratitude, and my prayers for the prosperity, happiness, and long life of every member of that philanthropic Society, who behaved so kindly to me.

Asking pardon for troubling you with so long a statement of my affairs, Rev. Sir, I remain your obliged and humble servant,

BRIDGET BUSHE.

*From an Irish Reader.*

*Coolany, Sept. 11, 1829.*

REV. SIR,

I have the pleasure of informing you, that since my last I have got more of the attention of Roman Catholics to hear the Holy Scriptures read than I had for some time before; their anxiety is apparently increasing. Numbers of them do come now, and spend the evenings and part of the nights, and pay very strict attention to the declarations of the Saviour as recorded in the New Testament. I endeavour to point out and fix their attention on the coincidence that exists between the writers of the Old and New Testaments, in their affirmations regarding the ruined state of man, by his original and actual disobedience to that holy law which is so exceeding broad, extending even to the thoughts and intents of the heart, the cogency of which some do admit. A few days ago I had a pleasing conversation with an old person in this vicinity and her daughter, who after being both with the priest a few days before, in her confession she (the old woman) told him that she could not believe that the sacrament was Jesus Christ, and that every representation of him must be inferior to him, and that bread and wine was only a commemoration of him. "I fancy," said the priest, "you hear the Scriptures read." The old woman said she did, "You must now, on your knees, before God," said he, "promise me that you will not hearken to any more of that diabolical book's instructions, for I fear it has poisoned your mind, and you must do severe penance for what you have heard of it." "No!" said the old woman, "I have, I think, done no wrong in hearing its contents, nor am I now a proper object to impose penance on; therefore I hope you will have me excused." "Begone," said his Reverence, "I shall hear no more from you while you are in such a frame of mind; I fear you have imbibed heresy to an incurable degree." The old woman got up from her knees, walked off, and did not go to wait upon the priest since. Her daughter, after the mother withdrew, wept on her knees before the priest, who asked her, "Pray, Miss D. do you hear the Bible read?" "Yes," replied the young woman.

"Do you go to church?" "Sometimes," said she. "I suppose," said he, "you go to hear the preachers 'also?" "Sometimes I do," said she. "You must now faithfully promise me, that you will in future refrain from all these evils," said the priest. "I cannot do that," said the young woman, "the Bible is read in my hearing frequently, and I shall never close my ears against it;" so he ordered her away immediately, and neither the mother nor daughter went near him since. I frequently call to see them, and read for them; indeed, they have invited me to do so. The old woman said she never would ask any of the rites of the Church of Rome nor the services of her clergy, even at her last hour: she declares that her entire confidence is placed in her crucified Saviour, that he alone has atoned for her guilt, is her only hope at present, as he will be her judge at the last day. There is now these few weeks past a Roman Catholic lodged in my house, who is inclining to read the Scriptures. O that the Lord may open his, and the eyes of all who are ignorant of the salvation of our God! Amen.

*From an Irish Reader.*

*Kilmartigue, Sept. 12, 1829.*

REV. SIR,

Since my last letter I travelled through various parts of the counties of Mayo and Sligo, earnestly endeavouring, as usual, by reading, conversation, and expounding the Scriptures, to promote the design of our Institution; and there can be multiplied evidences adduced that these humble means, with the blessing of divine aid, have been, and will continue to be, effective, in dispersing clouds of superstition, ignorance, and error, which hitherto darkened the reasoning faculties of multitudes of our poor benighted countrymen and fellow-sinners. On the 19th ult. I attended at a wake in this neighbourhood, where I read the Irish Scriptures, and talked to the people as usual. All that were present listened with respect and attention.

Some of the people whose children attend our school in Aclare, expressed their approbation of our system of education, and their thankfulness to the charitable people of England for supporting so good an Institution. The voice of gratitude is often heard even in this part of the country, from parents as well as the children, and also from the illiterate, for the instruction they receive in their own language. On the following day went to the funeral, where I also strove to conciliate my hearers, by bringing several of the precious promises recorded in the Scriptures to their consideration. Many of

the Roman Catholics themselves acknowledge that the priests are the false prophets, which come in sheep's clothing, &c. Matt. vii. 15. On Lord's day, the 23d, read portions of the Scriptures to several persons in my house, and again in the evening. One of the men then present related the following anecdote:—Some years ago his brother got ill, and he was sent for a charm, as a superstitious cure for the recovery of his brother's health, to the priest. In such cases, the priest, after uttering some form of words over a bottle having water in it, together with crossing over and over several times, for which the priest receives two, three, or five shillings, according to the opulence of the person for whom it is required; then it is drank at times, and sometimes sprinkled on the superstitious patient. But he kept the money in his pocket, and brought back some spring water, which was immediately applied, and a miraculous cure said to be performed. "But," said he, "very few persons resort to such ridiculous practices at present." "Why so?" said I. "You know that, Sir, better than I do," said he. I kept still asking him his opinion. At length he said that "the Testaments and tracts are read almost in every house, consequently the people are thereby instructed in things pertaining to godliness; therefore superstition and ignorance are every day falling to the ground."

## CONTRIBUTIONS.

*Received by Mr. Burls.*

	£.	s.	d.
A Well-wisher to the Cause of Christ .....	5	0	0

*Received by Mr. Ivimey.*

Collection at Yeovil, sent by Rev. Mr. Chapman.....	5	0	0
Friend, by Mrs. Bailey.....	0	10	0
Mr. Joseph Wilson .....	1	1	0

*Received by Mr. Pritchard.*

Mr. Patmore, Colchester.....	0	10	0
Sir Digby Mackworth, Bart. ..	5	5	0

*Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 14 Southampton Row, Russell Square; and Rev. G. Pritchard, 16, Thornhaugh Street, gratuitous Secretaries.*



# MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## BAPTIST MISSION.

### FOREIGN INTELLIGENCE.

#### CALCUTTA.

Extract of a Letter from Mr. Yates to Mr. W. B. Gurney, dated Calcutta, Feb. 19, 1829.

Having given an account of my voyage in a letter to Mr. Dyer, which you will doubtless see, I propose in this to give you a short description of the state of things, as I found them on my arrival, and of our future prospects. It was delightful for me to hear, after an absence of two years, that my dear wife and all my associates in labour were well, and the more so, when I found that several others had been removed by the hand of death—I mean the Bishop of Calcutta and Mr. Schmid, Burton of Digah, and Cropper of Cuttack. It was also truly pleasing for me to find, that though some things were languishing for want of assistance, others had advanced beyond my expectation. The church in the Circular Road was not in so flourishing a condition as when I left, but I am not without hopes, from what I have witnessed since my return, that the Lord will visit us with a revival.

I had the pleasure of baptizing two the first Sabbath after my arrival, the one a Bengalee, and the other an Indo-Briton; and we had good congregations both morning and evening. In the Native department things are more promising than we have ever known them. The inhabitants of a number of villages only a few miles from Calcutta, have invited us to preach to them the Gospel; and to instruct their children. Brother Carapeit is now labouring among them very diligently, and from the attention they pay to the word, we have the fairest prospect of success. It is a door opened which we hope no one will be able to shut. A school, in which religious instruction is imparted, has been commenced, and is rapidly on the increase.

The greatest advancement has been made

in the schools. In visiting one of the native female schools last week, I was quite astonished at the progress some of the children had made, not only in their learning, but also in religious knowledge. They had mastered two catechisms, and could answer any question that was asked them, and were learning one of the Psalms of David by heart every week; and seemed quite pleased that they were allowed to learn them. What a change is this! About ten years ago I used to visit a boy's school not far from the same spot, and could not succeed in introducing the Scriptures among them; but now female schools, which were then thought utterly impracticable, not only exist, but the pupils have not the smallest objection to read any thing of a religious nature. Little Henry and his Bearer is a great favorite with them all. In the boy's schools under our care, similar improvement is observable. In addition to the Christian instruction which they receive from the Scriptures, catechisms, &c. during the week, many of them now attend to receive religious instruction on the Sabbath-day. We have four boys, the sons of native Christians, whom we have taken entirely under our care, and they appear to be promising boys.

Since my return I have been at two public meetings, which have afforded me much pleasure; one of the Juvenile Society; and the other of the Hindoo College. They were both much better attended than I had ever seen them before, and exhibit marks of improvement superior to what I could have anticipated in the course of two years. The latter meeting was held at the Governor's house, and the Governor General, the Members of Council, and many respectable individuals were present. The Report of the Juvenile Society will be shortly forwarded.

We have had since my arrival two meetings for consultation; with a view to the direction of our future labours, and the accomplishment of that plan of operation which I submitted to the Committee. As soon as our arrangements are final, we shall communicate all the particulars in a joint letter.

In the Letter from Mr. Thomas,

inserted in our last Number, he mentions having received a letter from Soojantallee, the converted Mussulman, with which he was much pleased: We subjoin a translation of that letter, and also of another addressed by the same individual to his native brethren.

## No. I.

(This was addressed to the Missionaries.)

O Christ, shew favour!

To the Elders of the Church of the Lord Jesus Christ, love and respect from Soojantallee, a sinner.

Through the grace and mercy of the Father and the Son, I, a sinner, still live. I hope you will kindly write me concerning your welfare, and that of my Bengalee brethren. Ever since I left you and the brethren, I have felt solicitous, and this is my desire to hear of the church's prosperity (lit. good news).

Now hear my state, which is this:—I am in a measure recovered from my illness, but my wife is still afflicted. We arrived at Monghyr on the 17th of November, and the Rev. Mr. Leslie gave me eight rupees to defray my expences. I am labouring to the utmost of my ability. Every morning I attend worship with Mr. Leslie in his house, and at two o'clock in the afternoon I go out to preach; i. e. to make known the good news; and there is something done also in translation.

If the hymns are printed, I request that you will send me a few copies, one of which I should like to have bound up with a little blank paper: kindly give orders for it to be so.

Now to all the gentlemen and ladies very kind regards from me, Soojantallee, a sinner, and from my wife. My request of you, gentlemen, is, that you will pray for me.

Now may praise arise, through the mediation of our Lord Jesus Christ. Amen.

## No. II.

(A Letter of Salutation to the Native Christians.)

To my beloved Christian brethren, great love and respect from me, Soojantallee, a sinner.

Brethren, through the grace of the Lord Christ, I am well. Do write me of your state, and pray for me to the Lord Christ, for I have a strong desire to see you. To brother Paunchoo, salam; to brother Beerchund, salam; and to the brethren who reside at Chitpore, to them and to all the sisters, salam. To brother Kasee, salam; to brother Babooram, salam; to brother

Fuqueera, salam; to brother Choitun, salam; and to all the sisters, salam; to brother Hureedass, salam; to the brethren and sisters who are at Howrah, salam.

Now, of all the brethren I have one request to make, if ye will kindly hear me, namely this, that ye will regard brother Fuqueera\* as another brother, and receive him into fellowship in the favour of Christ. This is expedient, and moreover in the 15th chapter of Paul's Epistle to the Romans are these words: "We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour, for his good to edification,"

Now may the peace of God remain on all. Amen.

N.B. I have not, in several instances, translated the word *salam*. It is generally a word of respect and esteem, but often used for wishing health or peace, and in these notes is nearly or altogether synonymous with the *salutation* in Paul's Epistles.

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MONGHYR.

A Letter, just arrived from our friend Mr. Leslie, contains the following particulars respecting the progress of the work of God at that station. We regret to add, that the state of his health is far from satisfactory; though, as it will appear from the extract we are about to give, his usual labours have not been intermitted.

All the members of our little church keep stedfast, and our congregations are good; yea, they are numerous when compared with by gone times. I think, too, that a greater spirit of seriousness is manifest; and it is certain that there is not less prayer than there has usually been. We have no less than three prayer-meetings every week, besides two lectures, not including four services on Sabbath, two English and two Hindoostanee.

Within the last fortnight we have had the open and deliberate renunciation of caste by two men, the one a byraggee (a religious mendicant) and the other a writer, i. e. a

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\* This person had been, for some months previous to Soojantallee's leaving Calcutta, desirous of joining the church; and at the time this note was written, was actually a member of it, but unknown to Soojantallee.

book-keeper to the merchants. The former was on pilgrimage to Juggernaut, but was arrested on his way in Monghyr, by the sound of the gospel from the lips of one of our native preachers. His knowledge of Christianity is yet, of course, small; but judging from his appearance and words, his heart seems to be somewhat impressed. He has, however, been so far affected as to tear off the only badge of Hindooism that he had, his mala, or religious beads, and throw them openly away, saying that having found God he would wear the badge of Satan no longer. He has been exceedingly anxious for baptism; but I have not felt at liberty yet to administer it. A little delay seems to me necessary.

The other man is a tolerably good native scholar, and has a good acquaintance with the truths of the Bible. I had him long in my employ as a schoolmaster; and for this he was the best qualified man I ever had. About a year and a half or two years ago, he left me in consequence of a disagreement which arose betwixt himself and another teacher. I was sorry to part with him, but seeing no hope of keeping him, I suffered him to go without shewing the least reluctance. Occasionally, however, betwixt that time and this, I have had very serious conversations with him on Christianity. He always admitted the truth of the system, but said it was very hard to obey it. About a fortnight or three weeks ago he was seized with fever, and imagining that his end was near, he the last week, left his house, ill as he was, and came to the abode of one of the native preachers, that he might (as he said) own publicly that which he was convinced was the truth. This he did by instantly taking up the native preachers' hooka, or smoking pipe, and applying it to his mouth. Thus his caste ceased, and now he appears as a follower of Christ. He has recovered from his sickness, and wishes also to be baptized. But to him also I have said, wait a little. He is a young man, and if he is indeed sincere, I have no doubt he will be useful among his countrymen.

Two women also, belonging to a family which renounced caste for Christianity some time ago, appear to be sincere, and are likewise anxious for baptism. These I hope to add to the church soon.

The new native meeting-house which I erected about a year since, being attended beyond all my expectations, I am now engaged in erecting another much larger in a different part of the town. Things have taken an amazing turn. When I came here first, I could not in any way, get the people to let or sell me a piece of ground for building; but, in this instance, the ground was openly obtained for me by a very influential Hindoo. The building, though substantial,

will not cost you anything. All particulars will be sent in my next letter if I am spared to write one.

Thus you see we have a little reviving. Blessed be his glorious name.

P. S. Affairs among the natives at Digah continue in the same state; but among the European soldiers there is much doing. The last letter I had stated eight candidates for baptism, others exceedingly hopeful, and the worship well attended. Mr. Moore is now on his way up to them.

The Editor begs to suggest to the friends of Mr. Leslie, that his circumstances appear peculiarly to require the encouragement which might be afforded by Christian correspondence, and that it will afford him much pleasure to receive letters more frequently, to be forwarded to Monghyr.

## PORT MARIA (JAMAICA).

We are persuaded our readers will be gratified by the sentiments contained in the following passages, extracted from letters addressed by Mr. Burton to the Secretary. By a recent communication, we learn that Mr. Burton was about to remove to Kingston, to take the oversight of the large church and congregation hitherto under the care of Mr. Coultart, who intends to try whether the more elevated air of Mount Charles may not be sufficiently favourable to the health of Mrs. C. to render their return home unnecessary. Under date of April 26, Mr. B. writes—

Through the very great goodness of God, I am permitted to begin another letter in the enjoyment of health, in this land of sickness, and encompassed with marks of spiritual prosperity in the region of darkness and persecution. The cause of the Lord and Saviour is proceeding in triumph and glory, with marches as rapid as any that ever were taken by the heroes of desolation and death. One victory here, too, makes way for another; and if we can but keep the arm of the Almighty stretched forth for us by the prevailing influence of prayer, or



if you can but do it for us in England, the more degraded part of the island is likely very soon to receive a mark from heaven, as being a part of the purchased possession of its King.

The language adopted by the queen of Sheba to Solomon, respecting the report concerning him, which had reached her, I have often of late, applied to the religious intelligence which came to me before being engaged as a missionary. My first conviction when I landed on the island, and when for the first time travelling across it, was, that it would be quite impossible to convey to the mind of any person, who had never left England, an adequate idea of the beauty of the scenery, or of the sublime aspect of the mountains; or indeed, an idea that came up half way to them. And after having been here nearly two years, my present conviction respecting the prosperity of the churches is something similar. With you the blessings of the Gospel descend like the dew; but with us they are heavy showers of rain. And all the work is singularly performed by God; for it is done in such a manner as to keep from the person employed the possibility of glorying, even if he had the dishonest inclination to indulge in it. Your missionaries occupy an humble station on the graduated scale of excellent means; and yet the principal part of the good which is done, is accomplished by means that are humbler still. The slaves who have received the truth, are, among their fellow-slaves, the most effectual preachers of the gospel. Poor men and poor women, whom we denominate "Leaders," because of their religious employment, are the chief instruments in filling our places of worship, and in bringing sinners unto God. And they do bring them in a manner that must give angels very much of the employment of praise. It is only necessary that you should send out ministers who are seeking after a conformity to the likeness of Christ; and when they come here, it is only necessary that they should labour and pray with earnestness, and preach with true simplicity and fervour, and love the souls of their fellow-creatures with a sincere affection; and they are sure of prospering on every side, for God has come down among this people to bless them.

The station with which I am connected, forms one among many spiritual Edens that illustrate these remarks, and also prove them. After having been at Port Maria rather more than a year, the number of attendants that come as often as they can, has increased from forty or fifty to seven or eight hundred: the number of members is about two hundred and sixty, one hundred and ten of whom have been baptized since I came. They have been baptized and re-

ceived too, in connection with as much evidence in their favour, as in their circumstances, it is possible for me to obtain or reasonable to look for. There has been the testimony of their own declaration that they are sincerely sorry for sin, and that they believed and trusted in the Lord Jesus Christ for the salvation of their souls: there has been the testimony of an altered life: the testimony of a regular attendance on the worship of God; and the favourable testimony of some good person who has lived near them, and been watching over them. And besides these things, there is certainly some evidence of sincerity in their readiness to give, and to labour, and to suffer; and to the ministers who converse with them, there is some evidence of real conversion in those expressions of attachment to the Saviour, which not unfrequently proceed from them, and the peculiarity of which makes them appear very often like inspirations from heaven. I make these observations to prevent the supposition that the persons baptized have been received into the church without examination or proper enquiry.

It is with much thankfulness to God for his great goodness, that I have to inform you that the chapel and the house are now very nearly finished. We have been living in the house since the first of January, I think I have before said that the place of worship is sixty feet long, and forty feet wide; the house is thirty-two or three feet by thirty. I have calculated the expense of land, and chapel, and house, and find the total amount to be 468*l.* sterling, of which only about 100*l.* remains unpaid. The last time I wrote to you, was when I was at Kingston, conferring with Mr. Coultart upon the propriety of succeeding him if he should return to England. I understand that his return is as uncertain now as it was then. But if he should leave, if the committee should think of any other person for the station, rather than myself, I hope they will appoint him without thinking of me for a moment. For though it has been desired by a few of the people, I have no hesitation in saying, that to the majority of the persons who attend, it is quite immaterial whether I preach, or whether any other person preaches, the plain, yet glorious gospel of our glorious Saviour. If I was to choose for myself, and was encouraged to lay that choice before the committee with the expectation of its being attended to, I should say, "Assign for me if you please, the most arduous work; do not confine me to one place, but send me from one needy station to another, that I may lay foundations upon which other persons may build. Send me to Trinidad, to form a new mission there; or send me to the smaller islands, to form new stations among them. And let

me have your fervent prayers to go with me, and I shall feel happy, supremely happy, whether life, or affliction, or death, is stretched along the path."

The following energetic appeal, contained in a more recent letter, will surely not be read in vain:—

Do pray for us, that we may be enabled to flee from all lusts, and follow after righteousness, faith, charity, and peace. Pray for us, that our meat and drink may be to do the will of Him that sent us. Pray for us, that we may not be led into temptation, but delivered from all evil; that if it should be necessary for us to be tried, we may be tried with affliction, and not with

sin; with pain, with bereavements, with the death of the dearest relatives, or with anything else, but never, never, by being permitted to fall into wickedness.

O remember your missionaries in your prayers.

Upon this subject I have a very full heart. The prosperity of the mission depends much more upon prayers, than contributions. The money that is given may enable the committee to send ministers out; but it is prayer that secures them from perishing in the sea; it is prayer that gives them a spirit of devotion in their work; it is prayer that lengthens their lives; it is prayer that brings down the blessing on their labours; and it is prayer that preserves them from bringing disgrace upon the name of the Saviour.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES ....	Mrs. Jonathan Carey.....	Calcutta .....	February 13, 1829.
	Messrs. W. Yates, J. Thomas, J. Penney, W. H. Pearce, and G. Pearce..	} Ditto .....	May 13, 1829.
	Rev. Andrew Leslie.....		
	Hendrick Siers.....	Columbo.....	May 8, 1829.
	Mrs. Chater, and Rev. J. D. Palm.....	} Ditto .....	May 8, 1829.
	Rev. B. Clough .....		
	Alexander and Co.....	Calcutta.....	March 26, 1829.

HOME PROCEEDINGS.

WEST MIDDLESEX MISSIONARY UNION.

The Fifth Annual Meeting of the Baptist Missionary Union for West Middlesex and the parts adjacent, was held at Colnbrook, on Wednesday, August 12, 1829.

A sermon was delivered in the morning by the Rev. Eustace Carey, and the usual meeting for business was held in the evening, when the attendance was numerous. The Chair was occupied by the Rev. Ebenezer Daniel of Luton; and after prayer had been offered by the Rev. Wm. Southwood of Kensington, the meeting was addressed by the Revds. John Dyer, Secretary to the Parent Society, — Hall of Poyle, Eustace Carey, Whitby, Coleman, Fuller, Bailey, Hawson, Lewis and Southwood. A considerable interest appeared to be felt on the occasion, and we trust it will prove to be not without benefit.

WINCHCOMB.

A Ladies' Association was formed at Winchcomb, Gloucestershire, Sept. 22.

On this occasion the Chair was kindly occupied by B. Risdon, Esq. of Burlingham, and the assembly was addressed by the Rev. Messrs. Thomas of Cheltenham, Wheeler of Atch-Lench, Parry of Broadway (Independent), Ward (Wesleyan), Acock of Guiting, and J. Mills, the minister of the place. The sum of 4l. 14s. 7d. was collected at the conclusion of the meeting, which, with 12l. 0s. 8½d. collected by four young ladies since the beginning of November last, makes an aggregate of 16l. 15s. 3½d.

OXFORDSHIRE.

The Anniversary of the Auxiliary Baptist Missionary Society for Oxfordshire and the adjacent counties, held its annual meeting at Farrington, Berks, on Thursday, Oct. 8.



Brother Jos. Price preached in the morning, from Ezra x. 4; Brother John Burder of Stroud, in the evening, from 1 John iv. 8—10. The devotional exercises were conducted by Brethren Copley, Williams, Howlett, Breeze, &c.

At the public meeting in the Town Hall in the afternoon, after the Report had been read by Brother Coles, resolutions were passed, expressive of devout acknowledgment to that God who has opened such extensive and promising fields of Missionary exertion, and granted such success to the labours of the Missionaries of the Parent Society, especially in the West Indies. A pleasing feeling of harmony and of cordial regard to *all* Missionary Institutions pervaded the Meeting, while it cherished the hope that all the friends of Christian Missions would be increasingly importunate for the outpouring of the Holy Spirit, as essential to their success and prosperity.

T. C.

## NEW MILL (NEAR TRING).

## Extract of a Letter to the Secretary:—

"We had a very delightful meeting at New Mill on Thursday, Oct. 15, the beneficial effect of which, I trust, will long be felt.

"In the morning Mr. Mann delivered a very impressive and appropriate sermon. In the afternoon we met for business; Mr. Mann kindly took the Chair. Suitable resolutions were adopted, and the following ministers addressed a very crowded and respectable audience:—Messrs. Gould of Dunstable, Aston (Independent) of Wingrave, Brooks of Fenny Stratford, Statham of Amersham, E. Carey, J. Simmons of Stony Stratford, and Tomlin of Chesham. In the evening Mr. Carey delivered an excellent sermon. Much interest was excited, and the collections amounted to 25l. 4s."

D. C.

*Contributions received on account of the Baptist Missionary Society, from September 20, to October 20, 1829, not including individual Subscriptions.*

	£	s.	d.
Scarborough, Collections and Subscriptions, by Mr. C. Hill.....	41	15	0
Friend to Missions (extra) .....	10	0	0
		51	15 0
Bradford, Wilts, Collection, &c. by Rev. Joseph Rodway.....	14	0	0
Colchester, Auxiliary Society, by Mr. Tracy, Treasurer:			
Collected by Miss Patmore .....	4	17	10
Miss Lake .....	2	12	5
Miss Bennell .....	2	6	8
Mrs. Warmington .....	1	4	8
Boutflower, Mr. ....	6	10	6
Eisdell, Mr. J. C. ....	0	10	0
English, Mrs. ....	1	1	0
Francies, Rev. George .....	0	10	6
Patmore, Mr. ....	0	10	0
Toriano, Rev. V. M. ....	1	0	0
Tracy, Mr. T. ....	1	0	0
		16	3 7
Edinburgh, Auxiliary Society, by Mr. H. D. Dickie .....	20	0	0
Cambridge, Auxiliary Society, by Edward Randall, Esq. ....	116	4	0
Barnstaple, Collected by Mrs. Aveline .....	1	17	0
Burslem, Auxiliary Society, by Mr. John Hall .....	18	0	0
Nottinghamshire, &c. Auxiliary, by Mr. James Lomax, Treasurer:			
Nottingham .....	130	2	10
Burton on Trent .....	16	15	11
Sutton Ashfield.....	2	2	6
Derby .....	43	7	3
		192	8 6
Olney, Friends, by Mr. W. Wilson .....	10	0	0
Collected by Miss Peake, Southwark .....	0	10	0
South Devon Auxiliary Society, by Rev. John Nicholson .....	75	0	0



Clipston, Collections by Rev. Joshua Tinson .....	19	6	6	
Penny Society.....	1	4	0	
				20 10 6
Loughton, Missionary Association, by Rev. Samuel Brawn .....		4	18	0
West Glendale, Society for the Diffusion of Christianity, by Mr. Flinn ....		3	0	0
Newtown (Montgomeryshire), Collected by Sunday School Teachers :				
Mr. David Thomas .....	2	9	6	
Thomas Jones .....	1	11	0	
Miss Sarah Morgan .....	3	0	0	
Morris .....	1	4	6	
Bevan .....	1	12	0	
Master E. Morgan's Missionary Box .....	1	0	0	
				10 17 0
Tewkesbury, Collection and Subscriptions, by Mr. L. Winterbotham, (including Translations 3 <i>l.</i> 1 <i>s.</i> Female Education 15 <i>l.</i> 11 <i>s.</i> ) .....		58	10	6
Coleford, Collections by Messrs. Birt and Tinson, and at the Public Meeting .....		15	15	10
Speen, Bucks, Collections, by Messrs. Statbam and Packer .....		3	14	6
New Mill, near Tring, Collection at Public Meeting and Sermons, Oct. 15..		25	4	0
Essex Auxiliary Society, by Rev. J. J. Wilkinson, viz.				
Potter-street .....	3	0	0	
Saffron Walden, Collection .....	11	1	9	
Juvenile Society.....	5	0	0	
T. Martin, Esq. ....	1	1	0	
A Friend .....	1	0	0	
Mr. G. Gibson, .....T.....	1	1	0	
Mr. J. Gibson, .....T.....	1	1	0	
Miss Gibson, .....T.....	1	1	0	
Mr. Day,.....T.....	1	0	0	
				25 5 9
Suffolk, Collected by Rev. Richard Davis :				
Barton Mills, Collection .....	1	0	0	
West Row, Mildenhall, ditto .....	2	10	2	
Bury St. Edmunds, ditto, at Mr. Elven's .....	10	0	0	
Mr. Bigg, by sale of nuts .....	1	0	0	
Rattlesden, Collection .....	2	8	6	
Stowmarket, ditto .....	9	6	1	
Diss, ditto .....	1	1	2	
Mr. Jeffs.....	5	0	0	
Stoke Ash, Collection.....	2	2	9	
Eye, ditto .....	1	14	0	
Penny Society.....	0	15	0	
				36 17 8
Aberdeen, Society for Female Education, by Mrs. Duncan .....		10	0	0
Winchcomb, Missionary Ladies' Association, by Mr. Mills .....		16	5	8
Cambridge, Half-yearly Subscription for Female Education, by Mrs. E. Foster .....		10	7	10
Thomas Blyth, Esq. Langham, by Rev. Eustace Carey .....	Donation	10	10	0
A Lady, ..... by Rev. J. Nicholson, Kingsbridge	Do.	10	0	0
Wm. Stene, Esq. and family, Deptford, by the Secretary .....	Do.	8	0	0
Friend, at Plymouth, ..... by do. ....	Do.	1	0	0
Benj. Chandler, Esq. Sherborne, by W. B. Gurney, Esq. ....	Do.	5	0	0
Samuel Whitty, Esq. ditto, .. by ditto .....	Do.	2	0	0
Mr. W. Hems, ..... by Rev. T. Price.....	Do.	5	0	0
Mr. Anderson,..... by ditto .....	Do.	1	0	0
Mr. R. Bliss, ..... by ditto .....	Do.	1	0	0
Mrs. Langford ..... by ditto .....	Do.	1	0	0
A Lady, ..... by Mr. Haddon .....	Do.	2	2	0
Friend at Watford .....	Do.	2	0	0
Northamptonshire, Friend, by Rev. John Peacock .....	Do.	1	10	0
Mr. Elwin, Hackney .....	Do.	1	0	0
Mr. Ludlow, Bristol, by Mr. J. G. Fuller, for Tracts for Jamaica	Do.	1	0	0
A Friend, by Mrs. Bailey .....	Do.	0	10	0

## TO CORRESPONDENTS.

Magazines have been received from Mr. Bowler, by Rev. Thomas Griffin; "a few old Magazines and some other trifles from the Ladies of Soham;" various articles of needlework for the Kingston school, from the Sunday school at Mr. Freeman's Chapel, Woolwich.

Our friendly Correspondent from Montgomeryshire is assured that his valuable suggestion will not be overlooked. The subject to which it refers has indeed already occupied considerable attention.

The subject brought before the notice of the Editor, in an anonymous communication from York, is of considerable local importance. The letter has been submitted to the perusal of an esteemed friend well acquainted with the city to which it refers, but there appears to be no other method of attaining the desired object than such as is usually adopted in similar cases.

We have been apprized of the following omissions, which have occurred in transcribing the cash documents for the Appendix to the last Report:—

Hull, Legacy by the late Mrs. Cooke, less duty and expences.....	44	13	6
Oxfordshire Auxiliary—Shipston on Stour .....	4	8	2
Stow .....	1	1	0

Mr. Legg, Bristol, by Mr. Ludlow, Life Subscription, 1825 .....	10	10	0
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At the time when the Contributions from Suffolk for 1828 were acknowledged in the Herald (February last), and for several months afterwards, the particulars of that part of the journey kindly undertaken by Mr. Hargreaves were mislaid. We have lately recovered the account, and subjoin a copy:—

Collected at Sutton.....	Mr. Squirrel's .....	3	3	2½
Beccles ....	Wright's.....	2	16	6
Halesworth .....	Gowring's .....	2	10	0
Otley .....	Cole's.....	13	7	9
Woodbridge .....	Hurn's .....	2	5	9
	Mr. Thompson .....	0	10	6
Eye .....	Keene's .....	1	12	0
Diss .....	Payne's .....	3	8	0
	Ward's .....	0	14	2
Stoke Ash ..	Cooper's.....	2	18	2½
Horsham....	Harvey's .....	5	11	8
Stradbroke..	White's .....	4	19	9½
Shelfbanger, Friends .....		0	17	0
Winfarthing, Mr. Doggett and family .....		0	12	0
Ipswich, R. D. Alexander, Esq. for Schools.....		1	1	0

The proposed engagements of Mr. Carey for the present month are as follow:—

Nov. 1. Bristol.	Nov. 17. Chesterfield.
3. Newbury.	22. Hitchin.
8. Alcester.	20. Totteridge.
15. Sheffield.	